

AMERICA

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Chronicle

Home News.—The composition of the new Cabinet continued to be an absorbing topic of interest up to the time of the inauguration of Mr. Hoover, who countenanced absolutely no statement which would warrant any certain forecast before the inauguration, which took place after this issue went to press. Much of the press discussion centered around the post of Attorney-General, which, it had been expected, would go to Col. William J. Donovan because of his close friendship with Mr. Hoover and his services in the campaign. It transpired that the post was not even offered to him, but that he was urged to become Governor-General of the Philippines, which he refused. The opposition to him was understood to come from the Klan, the Anti-Saloon League, Dr. Hubert Work and some radical Senators. A Democrat who had voted Republican in the last five elections, William D. Mitchell, Solicitor-General of the United States, was expected to be made Attorney-General. Walter F. Brown and James W. Good, two minor politicians who had helped Mr. Hoover, were named for Postmaster-General and Secretary of War, respectively. It was less certain that Charles Francis Adams would be Secretary of the

Navy and Ray Lyman Wilbur, Secretary of the Interior. It was commonly believed that Henry L. Stimson would be Secretary of State and that Andrew W. Mellon would be the only member of the Coolidge Cabinet to be carried over, with the expectation that he would resign after a year. The posts of Secretary of Agriculture, of Commerce and of Labor remained uncertain to a late hour. An interesting development was the conjectured resolve of Mr. Hoover to ignore the Senate as less reliable and to seek more cooperation in the House than any recent President has done.

The Seventy-first Congress in its last sessions exhibited an unprecedented scene of disagreement and hesitancy. The struggle over the \$24,000,000 fund for Prohibition enforcement became almost ludicrous. After it had been passed by the Senate, it was rejected by the House, only to have the Senate restore it. It was thought that the result of these actions would be a compromise on the amount. The Senate reversed itself when, after having struck out appropriations for the marines in foreign territory, which would have actually retired them from Nicaragua, it inserted them again the next day. The Senate also engaged in a dispute with the Federal Reserve Board. It passed a resolution calling upon the Board to suggest legislation which might be needed for the purpose of restricting the credit facilities of the reserve system so that they could not be used for purely speculative purposes. The Board replied that it had sufficient powers to achieve this result.

Belgium.—Charges that France and Belgium had entered into a secret alliance against Germany were made in a sensational article in the Utrecht *Dagblad* of February 24, containing the alleged text of a secret military treaty between the two countries. It was declared that the treaty had been executed in 1920, and that later interpretations, placed upon it in correspondence between French and Belgian military experts, made it a menace to Holland, Spain, and Italy, as well as to Germany. The charges were denied in Brussels and Paris, and the explanation offered that there had been an exchange of views, looking only to mutual defense. This step, it was stated, was generally known at the time, as notice had been given promptly to the League of Nations. Foreign Minister Hymans received the Dutch Minister to Belgium on February 26, and made a complete denial. Later he referred to the story before the Chamber of Deputies, calling it "a tissue of inventions and lies."

Brazil.—Extraordinarily heavy rainfalls occasioned floods that resulted in considerable damage, blocked railroad transportation, and, along the Tiete River, placed 5,000 houses under water and rendered 25,000 persons homeless. The rainfall was the heaviest in ten years, and the flood the worst in forty years. The Government afforded speedy relief where it could, particularly in taking precaution against outbreak of epidemics.

Chile.—The announcement in last week's Chronicle of the settlement of the Tacna-Arica dispute would appear, according to subsequent bulletins of the Associated Press, to have been premature. While there may have been some foundation for the reports because of the recent diplomatic activities to bring the matter to a head, the most that seems certain is that both Chile and Peru are optimistic about its settlement. President Leguia of Peru firmly denied that the original Santiago dispatch announcing the settlement was correct. As for the proposed plan of Ambassador Moore, the President stated that before he could announce any decision on the part of the Peruvian Government, Congress and the Foreign Affairs Committee would have to be consulted and other constitutional formalities gone through.

China.—The Shantung province became the scene of a new revolt against the Nationalist Government on February 20, under the leadership of the Shantung ex-Governor, Chang Tshung-chang. After two days of heavy fighting, in which several casualties were reported, the Government announced that the Nationalists had driven the rebels back. Meanwhile, however, disorders were reported in Hunan where General Ho Chien had taken over Changsha after ousting the provincial Government. Nanking authorities attributed the new disorders chiefly to Japanese influence, though this was denied at Tokyo and there seemed to be no evidence to justify the statement.

Czechoslovakia.—On February 20, Dr. Anton Stefanek succeeded Dr. Milan Hodza as Minister of Education. Like his predecessor, the new Minister is a Centralist Slovak. Though Dr. Hodza was reported to have resigned because of ill-health, in political circles it was taken that his move was consequent on the recent retirement of Premier Svehla and the general Cabinet differences attending it. As he was a rival of Dr. Benes for the Foreign Affairs portfolio his resignation was also interpreted as a sign that the latter's star was again in the ascendant.

Announcement was made that Foreign Minister Benes had officially repudiated the recent judgment of the Arbitral Tribunal of The Hague allowing a claim of Archduke Frederick of Hungary for several million dollars against Czechoslovakia for property formerly belonging to the Hapsburgs which in the division of territory following the World War, came into the Government's possession. The

Foreign Minister was reported as saying that not only would Czechoslovakia not pay the judgment but that she would refuse to allow any foreign court to arbitrate similar claims from the confiscation of the estates of former residents of the old Austro-Hungarian Empire. He argued that as an independent and sovereign State, Czechoslovakia could suffer no foreign intervention in and no application of foreign laws to her internal affairs. It was understood that the Archduke would bring the matter to the League of Nations.

France.—The condition of Marshal Fernand Foch, who had been seriously ill for more than a month, seemed to be weaker from day to day. Physicians offered no hope for his recovery and ascribed his survival so long under a complication of heart and lung troubles to his resolute spirit which would not accept defeat. Press dispatches of February 27, stated that he had been visited by a priest, Father Lhande, S.J., who said afterwards that he had found the Marshal unusually alert mentally, in spite of his physical weakness.

Germany.—A speech made by former Chancellor Marx was considered as an indication that the Centrist party would be willing to re-enter the discussion on the new coalition Government. Reports were circulating that plans were being made for a convention of all monarchists, to be held in Budapest in April, with a view to union of Russian, German and Hungarian monarchists. The purpose of the meeting was said to be to establish a supreme council over all Russian monarchist forces and to form an alliance with Austrian, Hungarian and German monarchists.—The League of Religious Socialists made a public protest against the "abasement of Christianity perpetrated by numerous Protestant clergymen" by comparing Christ with the former Kaiser in their sermons on the latter's seventieth birthday.—A signed article by former Chancellor Wirth prophesied a speedy end to the German parliamentary regime unless a strong coalition Government supersedes the present loose party agreement and takes "united action against the enemies of the Republic."

Great Britain.—Grievances against the Government on the score of failure to settle the unemployment problem were aired in the demonstrations held by the unemployed workers in Trafalgar Square. During the past few weeks, groups of jobless men from all parts of England and Scotland converged on London. These together with the unemployed in the city, demanded immediate action for relief from the Government both in their own meetings and in the House of Commons, to which some of them penetrated. Both the Labor and the Liberal parties were most severely critical of the Government's apparent inability to solve the questions of relief or work. Sir Arthur Maitland, Minister for Labor, in replying to

Storms
and
Floods

Tacna-Arica
Accord
Denied

Revolt and
Famine

Cabinet
Change

Hague
Decision
Rejected

Foch's
Condition
Critical

Monarchist
Convention

Unemployment
Problem

attacks asserted that the field of employment available in schemes for work through public expenditure was limited, and that it was better to attempt to secure work in their own trades for the men. He stated that, compared with five years ago, 600,000 more persons were now employed, and wages had risen seven per cent. According to other statistics, the total of unemployed was 1,458,000; during the last week of February there was an increase of about 115,000.

The resurgence of one phase of the "Irish question" almost caused a split in the Government. The claims of British loyalists who suffered during the fighting in Southern Ireland were honored last year by a Parliamentary grant to the extent of more than £1,000,000. A further presentation of claims required the appropriation of another £500,000. Winston Churchill, Chancellor of the Exchequer, wished to refuse any further grant; but his Conservative associates demanded that the loyalists who suffered for Great Britain in Ireland should be compensated. In order to avert an open disagreement in policy in the House, Prime Minister Baldwin withdrew the bill for further consideration.

Ireland.—By a vote of 83 to 50, the Dail ratified the Kellogg Pact on February 22. The Senate had given its approval the preceding day. In both chambers, the treaty was subjected to criticism by Fianna Fail and Labor members. In the Dail, the Minister for External Affairs, Patrick McGilligan, asked for an immediate ratification since the details of the treaty were known and the answer to the United States had been so long delayed. Fianna Fail objected to this procedure and opened a lengthy debate in which were stressed the uselessness of the document, the suspicion of private agreements between Great Britain and the United States, and the guarantees which the Free State should demand before accepting the treaty.

Many protests were made by various organizations in the Free State, as well as in Northern Ireland, against the arrest and imprisonment of Eamon De Valera for crossing the Northern border. Several public meetings were held under the auspices of the Fianna Fail party in Dublin and other parts of the country. A non-partisan meeting of members of Parliament was called by Senator Johnson, former Labor leader, and resolutions against the action of the Northern Government were passed. The National University, of which Mr. De Valera is Chancellor, also held a meeting of protest. The arrest, it would seem, materially strengthened the position of Mr. De Valera; it brought attention once more to the question of partition, and through it, the Free State Government was placed in a position of some little embarrassment, since Mr. De Valera is a legally elected deputy to the Dail.

Japan.—On February 22, the House of Peers by a majority of twenty-three passed a resolution criticizing

Premier Tanaka for what they characterized a blunder in the discharge of his duty apropos of his handling of the resignation of Rentano Mizuno, Minister of Education, last year. While Baron Tanaka declined to acknowledge that he had made a mistake, he expressed regret that there had been any misunderstanding. It will be recalled that M. Mizuno resigned as a protest against the appointment of M. Kuhara as Minister of Communications, but that subsequently his resignation was withdrawn. Though he asserted at the time that this was at the wish of the Emperor, Baron Tanaka denied this and M. Mizuno was charged with attempting to involve the Emperor in party politics. In his final resignation he accepted responsibility for his "careless utterance." Before the resolution of February 22 was taken up, the Cabinet decided not to regard it as a defeat calling for its resignation.

Jugoslavia.—The first meeting of the new Zagreb municipal council, nominated by the King and meant to function under the recently established dictatorship, met on February 22. The absence of six of the royal appointees was interpreted as an indication of opposition to the King's move. Three members of the Croatian Federalist party, which is headed by Dr. Trumbitch, neither appeared nor sent any excuse for not attending. Three members of the Croat Peasant party, the Raditch group, also absented themselves, though they sent letters stating that because of their political convictions they could not accept the King's nomination. All the Independent Democrats formerly belonging to the late Peasant-Democrat coalition attended, though their leader Svetozar Pribitchevitch, is a bitter opponent of the Belgrade ascendancy.

Mexico.—By a decision of the President, the Secretary of the Interior issued a statement warning Mexico City newspapers that energetic punishment would be taken against them for any publication tending to excite or foment rebellion. The occasion of this was understood to be the publication by five papers of the declarations of Bishop de la Mora, which were also telegraphed to the United States. It was not made clear whether this warning was also delivered to the press agencies and the American correspondents in Mexico. This was another phase in the two years' struggle between the Executive and the press.

The brief announcement that Father David Maduro, S.J., had been executed by Federal troops, was received in New York on February 27. This act took place on February 14 at Parras, where he had been in hiding and continual danger for some time. He was born on October 24, 1885, and became a Jesuit at the age of twenty-five. His death recalls the fate of the famous "martyrs of Parras," eleven youths who were killed for their Faith. Very little other news was allowed to come out of the country except the general statement that the "Catholic rebels" were extremely active in several States in blow-

Peers
Rebuke
Premier

Irish
Loyalists'
Claims

Kellogg Pact
Ratified

Protests against
De Valera Arrest

Croats
Annoy
Government

Press
Censorship

Another
Execution

ing up bridges, wrecking trains and burning railway stations. One of these groups actually penetrated for a few hours into the city of Guadalajara but, according to Federal claims, was repulsed.

Poland.—A new Constitution for the Republic was published by the leaders of the Capital party, as the pro-Government bloc is known. The new Constitution is said to have been written by Judge Jan Pilsudski, the Marshal's brother, a former Minister of Justice, Wacław Makowski and Colonel Ślawek. The project contains seventy articles and forms a completely new Constitution. The document would endow the President of the Republic with unusual power. The Sejm would be dependent on the President's views and could be dissolved at his pleasure. The Cabinet would be responsible solely to the President, but Parliament could make the Government resign by an absolute majority. The new project has been severely criticized by the entire opposition of both Left and Right. Members of the Left compared it with the Constitution of monarchist Prussia, and Nationalists of the Right maintained that the agitation for change has been expressly managed for Pilsudski's sake. Several pro-Government party leaders declared that the project must be accepted by the Sejm and even threatened that it would be forced on the nation if the Sejm dared to reject or change the document from its present form.

Rome.—While the text of the Concordat with Italy had not been released, some further information about its contents, beyond that contained in the official communique of February 12, was published in the *Corriere d'Italia* (a Catholic daily, friendly to Fascism) in the last week of February, and was considered fairly reliable. Among the provisions reported were the replacement of the *Ex-aequatur* in nominating Bishops to Italian Sees by a mere declaration that the candidate was not unwelcome for political reasons; the relinquishment of the regal placet on the appointment of pastors, with the exception of the royal chaplains and a very few other appointments; abolition of patronage on benefices; exemption of clerics and Religious from military service; recognition of Religious Orders and Congregations as juridical personalities; recognition of dependence of confraternities upon the Church alone; and the abolition of the special clergy taxes. The Italian State, on the other hand, would employ no ecclesiastic in any official post without the consent of the Vatican, and would grant equal representation to ecclesiastics and laymen on the board which administers the ecclesiastical patrimony. It was further reported that the Concordat contained provision for the restoration of the Pantheon, the provost of whose chapter (an Archbishop) would be military chaplain ordinary to the Italian troops.—Antonio Cardinal Vico, Prefect of the Sacred Congregation of Rites, died at Rome on February 25, following a brief illness. He was eighty-two years old, and had been a member of the College of Cardinals for eighteen years.

Rumania.—During the week of February 24, Foreign Minister Mironescu paid an amity visit to Warsaw, where he was the guest of Marshal Pilsudski and the Polish Minister of Foreign Affairs, August Zaleski. In a subsequent conversation with press representatives, M. Mironescu replied evasively to a query as to whether or not Rumanian participation in the Litvinoff protocol to the Kellogg treaty would result in the *de jure* recognition of Soviet Russia by his Government. He admitted that three definite problems were discussed during his visit, namely, the question of the Polish optants in Rumania who wish to keep their land, Poland's desire for a new trade agreement, and the request for better treatment of the Polish minority in Bukowina.

The bill for the stabilization of the leu was voted by the Senate on February 7. The rate proposed by M. Popovici, Minister of Finance, and unanimously adopted by the Chamber and the Senate, provided that one leu should equal ten milligrams gold of nine-tenths fine. One United States dollar will equal 167.18 stabilized lei. The National Bank of Rumania was also reorganized, and placed under a rigid budget system, with French supervision.

Reparations Question.—The experts' committee on reparations continued its Paris sessions but apparently without making much, if any, progress, though this was naturally a mere matter of press conjecture as the committee continued its policy of giving out no bulletins. While the creditor nations were studying ways and means of getting as much as possible from Germany, the Reich Government representatives continued unyielding in their position of the inability of Germany to meet their demands. On the other hand, no offer as to an amount that Germany would be willing to pay or as to a method of payment had been made by Dr. Schacht, head of the German delegation.

"The Misunderstood Irish" is the title of a lively article in next week's AMERICA. It is written by Peadar O'Donnell, who is the author of "The Way It Was with Them" (Putnam's), which was the first choice of the Catholic Book Club.

"What Is the Shamrock?" will be a rather novel treatment of a very old subject, written by Mary Burr, who is a new writer in AMERICA.

"Catholic Action on the Street Corner," by William E. Kerrish, will present a new angle to a subject which has recently received much attention.

"The Middle Ages in Modern Mayenne," will be the second of John Gibbons' charming accounts of his tramp to Lourdes.

Joseph Jefferson was recently honored at the centenary of his birth. Grace Heffernan, another new writer for this Review, will recall that lovable figure.

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Small Families

THROUGH its chairman, the Rev. Henry Huntington, a committee of clergymen formed to cooperate with the American Eugenics Society, has made a report on the birth rate among Protestants.

The survey, which embraced a population of 16,200, can hardly be called extensive, and it is to be hoped that the findings of the committee do not apply to the country at large. "The average family connected with the Protestant church," reports Mr. Huntington, "is having only enough children to maintain the present population, but not to increase it." Professional men and business men in executive positions have the smallest families, unskilled laborers and farmers the largest. The median section was made up of business men in a small way, skilled laborers, and clerks. The birthrate for the whole group is 16.4 per 1,000 which contrasts unfavorably with the general 1926 rate which was 20.6.

The decrease in the birth rate in this country is sharp enough to cause concern. Putting aside reasons based on moral principles, a steady decrease in the population of a country rich in natural resources, is a most ominous sign of national decay. As R. R. Kuczynski, of the Institute of Economics, wrote, in *Foreign Affairs*, for October, 1928, carefully analyzed data for western and northern Europe indicate that the real danger is not over-population, but that the population may die out. He bases this deduction on the fact that the birth rate has fallen from an average of 30 from 1841-1885 to 18 in 1927. In 1880, the average number of children per family in this region was about 4.5. In 1927, the average was 2.2. "The population of England," he writes, "is bound to die out, if fertility remains as it is." In face of these figures Kuczynski has no sympathy with the movement to popularize practices which make depopulation of the native element a mathematical certainty.

Unhallowed interference with the law which Almighty God has written in our very nature, as Blackstone says, is certain to entail fearful results to any community in

which it becomes common. God is not mocked. When we reject His Divine Providence for methods of our own devising, and disavow the guardianship of Him who holds both men and nations in the hollow of His hand, disaster, both personal and communal, is inevitable. Happily, these unnatural practices are not common among Catholics. From the teaching of the Church, explaining the obligations of the natural law, Catholics know their essentially evil nature, which nothing can palliate, and no difficulty, however great, can make legitimate.

Public Office a Public Trust

WRITING in the *New York Times* some weeks ago, Mr. Charles Willis Thompson admitted that Cleveland was not the author of the statement "public office is a public trust." The author, he thought, was unknown. Thereupon a correspondent wrote to point out that the famous phrase was employed in the campaign of 1884 by Mr. William C. Hudson as a title for a political document.

But the *Times* was not satisfied. Consulting Bartlett's "Familiar Quotations," a staff writer discovered that the phrase had been used by Abram S. Hewitt in 1883 and by Dorman B. Eaton in 1881. Nine years before, Charles Sumner remarked in a public speech, "The phrase, 'public office is a public trust' has, of late, become public property," and in 1832, John C. Calhoun had said, "The essence of a free government consists in considering public offices as public trusts." By this time any claim for Cleveland's authorship was becoming decidedly tenuous, but the trail was not ended. In the 'twenties Macaulay had written of "the English doctrine that all power is a trust for the public good," and in 1788 Charles James Fox told the Parliament that "all political power is a trust." At this point, the trail grows cold. As the sentiment is as old as organized government, it was uttered, doubtless, long before the Christian era.

After all, the authorship of the phrase is not important, except to some earnest young research student in pursuit of his doctorate. But we can hardly think of a time when we more sorely needed public officials whose acts were in accord with the doctrine. Even a brief survey of the crime record in this country is enough to show that, on the whole, the public is not admirably served by the officials to whom its interests are entrusted.

Our reference to crime is not made with bootleggers and organized gunmen in mind, bad as these symptoms of social decay may be. Our thought was, rather, of corrupt enforcement agencies and corrupt public officials in Federal and State Governments, and of legislatures whose stupid, if not corrupt, acts allow crime to flourish and destitution to spread. The picture of a criminal as an individual whose ferocious countenance strikes the beholder with terror, is no longer true to type. He may be a suave public official, whose manner is mild and whose favorite charity is an asylum for blind children. Indiana and Washington can furnish us with many who found the practice of stealing a dollar from the public, and returning ten cents to charity, quite compatible with their ideals of

public service. While these models are outstanding, it must not be thought that they are confined to the localities mentioned. The distribution is nation-wide.

To harp once more on an old string, what other result can be expected as long as we think that the Ten Commandments, with all that they imply, are out of place in civil government? Men whose education supplies them with a reason for regarding the Decalogue as a tribal superstition, are free to construe the obligations of a public office in a most liberal manner.

What Happened in Italy?

IT is not yet certain that our fellow-citizens have clearly understood what happened at the Lateran Palace last month. The press of New York, because better informed, was uniformly sympathetic and understanding; but with suspicious similarity of phrasing many papers in the Southern Scottish Rite Masonic belt continue to misunderstand. The Louisville *Courier-Journal*, the Birmingham *Age-Herald* and *News*, and the Baltimore *Evening Sun*, are a few who have seen in the settling of the old dispute between the Holy See and the Italian State some kind of a vague menace to our free American institutions. The religious journals, as the *Christian Advocate* (Methodist) and the *Christian Register* (Unitarian) go further, of course; the former boldly represents 20,000,000 Americans as having lost their citizenship and acquired territorial and civil subjection in the 160 acres which the Pope calls his own. Even the *Nation*, usually clearheaded whatever else it is, thinks that "the Church is likely to lose more than it gains in the United States because of the deep-seated belief of most of our people in the permanent separation of Church and State," though what that belief has to do with recognition by Italy of the Pope's independence of it is not clear. The *Nation* still pretends to have disposed of an annoying fact when it has dubbed it "reactionary."

Most of the editorial sympathizers with the Pope in his terrible blunder are laboring under the idea that the "American doctrine of the separation of Church and State," as they mistakenly call it, is a universal, unchanging and unchangeable dogma applicable to every nation and every people, whether those peoples and nations want it or not. They forget that other and more genuinely American doctrine that the form of governments depends on the consent of the governed, whether that form be a democracy, an aristocracy or a dictatorship. Americans believe in the separation of Church and State in the United States; beyond that they have no right to go; to condemn union of Church and State in Italy or Great Britain (where it has existed for some centuries) or Germany, or any other country, is an impertinence.

Another mistake commonly indulged in is that by the recent treaty with Italy the Holy See has acquired some new relationship to the Catholic citizens of other countries. A recent letter to the New York *World* said: "The Pope is now a temporal as well as a spiritual sovereign; Catholics the world over owe him allegiance in both capacities." First of all, the Pope never ceased to be

a temporal sovereign, and did not become one merely by having Italy recognize that fact. Consequently, Catholics the world over stand to him in exactly the same relationship that they always did. They owe him spiritual obedience alone. Only those who are his subjects in his tiny "State," that is, the employes of the Vatican palace, owe him any civil allegiance. This is elementary common sense. Therefore, the fantastic attempt of H. E. Woolver, for instance, in the *Christian Advocate*, to begin to treat our Bishops and clergy as foreigners, is an example of willing a thing that is not so.

No doubt, much of the hostility manifested on this occasion is really due to enmity to Mussolini for having banned Masons, who are looked on by most Italians nowadays as the cause of the backwardness of their country in the last few decades, of the corruption in government which was rampant, and of the subjection of Italian policies to France. The names of Mazzini and Cavour are invoked. Mazzini and Cavour no more believed in "a free Church in a free State" than Calles did; the whole Masonic ideology never contemplated anything more than a slave Church in an autocratic State. But nothing could be further from the true American ideal. It is strange to see Americans espousing it.

The last serious error cropping up in newspaper discussions has had to do with the motive of the Pope in seeking a settlement. The only principle at stake in the whole negotiation had to do with the independence of the Pope. As head of a universal, supra-national Church, it is necessary that he be recognized as possessing an international, juridical personality, derived from no government or state. To this end sovereignty is the only recognized means in the modern world; and the possession of some territory is the only recognized instrument of sovereignty. This is precisely what was achieved by the treaty, in which Italy has recognized, not granted, Papal independence. Liberty, not power, is what was sought, as the size of the new "State" reveals.

From all this it is clear how stupid and disloyal it was for a certain "prominent Catholic" to say publicly: "I cannot help but conclude that any institution, *though it may be Divine*, will suffer by being in league with" Mussolini.

Whited-Sepulcher Law

THE debates on the Jones amendment of the Volstead Act show with remarkable clearness the savage and anti-social character of the legislation approved by the Anti-Saloon League.

Under the present Act, a person who makes or sells alcoholic beverages is subject to a fine of not more than \$1,000, or to imprisonment for not more than six months. For a second offense, the fine is not less than \$200 nor more than \$2,000, and the prison term may range from one month to two years. The Jones amendment makes the penalty for every offense a fine of \$10,000, or imprisonment for five years, or both.

These changes moved Senator Bingham, of Connecticut, to institute a few comparisons. Pointing out the un-

doubted fact that the severer the punishment for offenses not in themselves evil, the stronger the disposition of juries to acquit the accused, the Senator proceeded to discuss comparative penalties. Under Federal law, to "shanghai" sailors, or to intimidate jurors, witnesses, or officers of a court is a crime for which the penalty is a fine of \$1,000, or imprisonment for a year. Under the Jones amendment a boy who takes a flask of liquor to a dance may be fined \$10,000 and sent to the penitentiary for five years. To engage in the white-slave traffic is forbidden under penalty of fine of \$5,000 or imprisonment for not more than five years. Should an old lady carry a pint of Scotch to a sick neighbor, the imprisonment remains the same, but she may be fined twice the amount demanded from a commercialized vice agent, and the panderer may not be imprisoned at all.

If the principle of jurisprudence, that there must be due proportion between crime and punishment, is sound, and if this proportion must be maintained to give a statute the binding force of law, then it is clear that the Jones amendment is not law. Some suspicion of this principle probably occurred to the Senator who offered a further amendment, advising the court not to inflict the extreme penalty on first offenders. This amendment, of course, is simply a confession of weakness, and can in no manner bind juries or judges, since it is not mandatory.

Eight years ago we held that the Volstead Act and supplementary legislation could not be enforced, except at the expense of destroying not only the guarantees which are the very heart of the Federal Constitution, but the principles of jurisprudence under which the courts of all civilized countries function. We see no reason to alter the opinion then expressed. The progress of legislation since that time confirms it. We have the savage and brutal Michigan act which provides the same penalty for a man who murders his wife and children, and for a man convicted four times for selling two-per-cent beer. We have legislation in other States which sets at naught the received rules of evidence, and, in practice, compels men to bear witness against themselves. The effect of all this so-called law is not repression of the trade in alcohol, which now numbers its millionaires, but corruption in public office, hypocrisy in Federal and State legislatures, and contempt for authority among all classes, especially among the young. It is our solemn conviction that unless this Prohibition fanaticism is speedily crushed, our political, social, and moral institutions will soon be no cleaner than whited sepulchers.

An Intelligent Corporation Head

LAST week a crowded electric train stalled in the Hudson tube. The stop placed one of the cars directly above a section of blazing track. A few passengers were trampled or half-suffocated, but no one was seriously injured.

Usually a case of this kind means an inquisition by the police, the fire department, the district attorney, the public service commission, and the grand jury. Usually, too, the inquiry gets nowhere. Some company officials de-

velop prostrating diseases of the memory hitherto unsuspected by their closest friends. Others evince an ignorance so profound and immovable that one wonders why the company pays them \$75,000 per year.

In the Hudson tube case, however, the chief official, without waiting for an investigation, took all the blame on himself, and promised greater care for the future.

We hope that the traction company will not discharge this man. More managers of this type will make it possible to settle the serious difficulties now existing between the public and the utility companies.

College Grain and Chaff

ONE of the larger Eastern colleges recently announced that since October about three per cent of the students had been dropped for failure to meet scholastic standards. The dean added his gratification that the smallest percentage of failures was found among the freshmen. This fact, he thought, justified the severer entrance examinations instituted two years ago.

Two points stand out as worthy of notice in this announcement. Our colleges are attributing more weight to the entrance examinations, and at least some of them no longer fear to advertise short shrift for the delinquent. Possibly the tremendous growth of the American college in the decade succeeding the war is responsible for this attitude; more probably, however, our academic authorities are beginning a stiffer resistance to the theory that every American youth must have a college education.

If the college be supposed to stand for intellectual power and achievement, it is a most poor form of charity to admit young men and women in the absence of satisfactory evidence that they are fitted for intellectual work. Too often in the past, an unwise kindness has opened the academic gate. The freshman was accepted not for what he had done, but because of some vague hope that he might do something in the future. The result has been years wasted for the student, or the lowering of academic standards. The professional schools have been wiser. Recognizing that the profession of law or medicine calls for special gifts, they have been ruthless in weeding out the unfit. Even putting academic standards aside, it is surely no kindness to allow a student to struggle on for three years of some subjects barely achieved, and others conditioned, and then refuse him admission to the senior year. If the entrance examinations are what they should be, the fitness or unfitness of the student should be fairly certain by the end of freshman, or by mid-term of the sophomore year, and the eliminations should be made then.

The college does not fulfil its whole duty by caring for the fit. It must also show the door to the unfit. In fact, it cannot give the earnest student what is his due, unless it rids itself of the weak or incapable.

This does not mean that the failures are inferior in intellectual or moral worth to those who pass the tests triumphantly. While the failures may be the saints and sages of the future, they are, here and now, unfit for the reasonable duties of an academic life. Their victories, if any, will be won on other fields.

What Then Must We Believe?

III. Man

WILLIAM I. LONERGAN, S.J.

BARRING the angels who, in a sense, are a whole world by themselves, the truths of Faith, so far as they relate to the beginnings of things, center about three great realities, the Creator, the cosmos and man. Having summarized the *de fide* teachings of Catholicism on the two first topics, it remains to direct our attention to dogmatic anthropology. Incidentally it may be remarked that the question of the origin of man is one of the most bitterly disputed of our contemporary problems. On no other do the forces of irreligion attempt so vigorously to make orthodoxy look ridiculous. Usually, however, this is done by confounding the Catholic position with extreme Fundamentalist theories, for the dogmatic definitions of the Church regarding primitive man, like those concerning the Creator Himself and the beginnings of His universe, are but a handful. Thus the rest of the science of man's origins and primitive history are left pretty much to the free investigation and discussion of those who may be interested in its enigmas.

In the first place, it is an article of the Catholic Faith whose denial would constitute one a heretic, that God created the first man, Adam. Scripture is indisputable on this point and any number of councils, especially those treating of original sin and man's redemption, assume or repeat the dogma.

The Biblical narrative is impressively simple, yet very definite:

And he [God] said: let us make man to our image and likeness: and let him have dominion . . . over the whole earth. . .

And God created man to his own image: to the image of God he created him: male and female he created them. . .

And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

Whether the Divine operation that resulted in the formation of Adam was wholly mediate or immediate, direct or indirect, no Catholic dogmatic declaration has determined. So far as his soul was concerned, Faith teaches that that was God's own direct handiwork, and Tradition is most explicit on this fact. As for his body, it is Catholic teaching which one would indeed be rash to deny because of the many convincing arguments in its favor even though it be not *de fide*, that it was God's special creation.

The whole Scriptural account in its natural and obvious sense teaches this and science has uncovered no conclusive fact that seriously jeopardizes its truthfulness. "And the Lord God," the inspired writer records, "formed man of the slime of the earth, and breathed into his face the breath of life and man became a living soul." It would appear that a twofold direct act of the Deity is here reported, one having to do with the matter of which man's body is made, the other, with his spirit, so that both body and soul were His immediate produc-

tion. Indeed so unanimous and constant has been the teaching of the Fathers and Doctors on the point, that many of the older authorities like Suarez, Valentia, Mazzella, and others, did not hesitate to maintain that it was an article of Faith. Not all modern theologians, however, are prepared to stigmatize the opposite opinion as heretical.

As for the origin of mother Eve, Catholic belief on this matter parallels the teaching of the Church about the origin of Adam himself, for everything in Scripture would seem to indicate that like him she too was God's personal handwork. We read:

Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

And Adam said: This now is bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man.

Here as on so many other occasions the Pontifical Biblical Commission gives Catholics the official, even if not the authoritatively infallible teaching of the Church. For it answered negatively the following query:

Whether, to take a specific case, the literal historic sense of the first three chapters of Genesis can be doubted where there is question of facts narrated in those same chapters which touch on the foundations of the Christian religion, such as, among others, the peculiar creation of man, the formation of the first woman from the first man. . .

That the entire human family had a common origin and has descended from Adam and Eve is another *de fide* Catholic doctrine, both because clearly revealed in Holy Writ and because intimately associated with the dogma of original sin. While it is not formally defined, the dogmatic commission of the incompleting Vatican Council had drawn up the following canon: "If anyone shall deny that the entire human race sprang from one single protoparent, Adam, let him be anathema." Obviously, at all events, Catholics may not accept the tribal-evolution idea so prevalent among modern writers on evolution.

The questions are often mooted whether any race of men existed on this earth and perished before Adam or remained as his contemporaries. Certainly there is no evidence of either pre-Adamism or co-Adamism. Pre-Adamism has never been condemned. It was reduced to a theological system by the French Calvinist Isaac Peyrere, who later became a Catholic and abjured his error before Alexander VII. It has been revamped in modern times by Professor Winchell and others. It may be said that the question of the existence of a human race which disappeared before the action described in Genesis is as little connected with the truth of our revealed dogmas concerning Adam as the question whether one or

more of the stars are inhabited by rational beings resembling man. As co-Adamism, which maintains that men existing before Adam continued to coexist with him and his progeny, destroys the unity of the human family and seems to involve a direct denial of the universality of original sin and the Redemption, the more authoritative theologians consider it heretical.

Besides the doctrines of the creation of Adam and Eve by God and of the common origin of the race, it is also a matter of faith that every human being has a spiritual, immortal, rational soul, endowed with free will. Theologians are practically unanimous in holding that every human soul is God's immediate creation in the fullest sense of the word, taking place at the moment when it is infused into the body prepared for it. The theory of pre-existence which holds that all souls exist prior to the creation of their respective bodies in which they are enclosed as in a prison, is heretical. Attempts to explain its origin by some sort of production or transmission by the parents is well nigh universally rejected by Catholic doctors.

From what has been said the attitude of the Church regarding human evolution about which so much is superficially said and written, is readily deducible. The human

soul, let alone the whole man, is not and cannot be the result of evolution. Absolutely speaking, the body could have evolved from a lower animal form. But from possibilities to realities is quite a span and there is clearly nothing in Scripture to justify concluding to that process, nor has science so far offered any convincing arguments to show that present interpretations of the meaning of Genesis must be abandoned and a change of front on the part of theologians in their traditional teaching occasioned. Hence the Church has officially frowned upon the theory.

The distinguished convert-scientist, St. George Mivart, defended it in 1871, but twenty-five years later a French priest for upholding his view was summoned to Rome and ordered to retract the opinion, which he did. In 1899 a volume by the American scholar, Doctor J. A. Zahm, touching the same topic, was suppressed by order of the Holy Office. Without deciding on the disputed theory, ecclesiastical authority forbade its defense since, as propounded, it seemed irreconcilable with both Holy Writ and sound philosophy. These, of course, are only disciplinary measures, consequently reformable, but nevertheless they point the way for other Catholics to walk. They suggest that we always treat possibles as possibles, probabilities as probabilities, and actualities as actualities.

The Strange Case of Mr. Coulton

HILAIRE BELLOC

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I WANT in what follows to call the attention of my co-religionists to the strange case of Mr. G. C. Coulton, of Cambridge University, in England. I am not engaging him in controversy (as I have often successfully done in the past and shall presumably do with equal success in the future—for it is great fun) but dealing with him as a phenomenon to be examined with profit. He is interesting as a symptom of something which Catholics too often try to forget, or to gloss over, but which is a very real, and, I think, increasing force: I mean, violent and personal opposition to the Faith; a manifest intention to do it all the harm possible.

I remember when I was first drawn into argument with this anti-Catholic propagandist, receiving the most dreadful warnings. People said to me, "Take care! He is immensely learned! He has specialized in one particular department of history, the Catholic Middle Ages, especially in England, and he can only be met by experts who have had similar leisure, similarly used, to accumulate a similar mass of information."

But I found on experience that all this was a bogey and moonshine. Mr. Coulton, as an historian, is negligible. As a collector of "One Million Facts Not Generally Known" adverse to Catholic society in the Middle Ages, he is, and has been for years, laborious to the very limits of human industry. In mechanical accuracy, the avoidance of misprints and the citation of exact words (without reference to the context) he is as much a marvel as the Calculating Boy of our fathers' time. To him, if to

anyone alive, applies the famous phrase, "Exhaustive and painful researches."

Yet he is no more an historian than a man throwing great quantities of stones at his neighbor is an architect. And the reason he fails so contemptibly both in the science and the art of history is twofold. His mentality is too narrow (consisting as it does, not in interest upon the past, but in hatred of the Catholic Church) and he does not think intelligently. The hopeless narrowness of the one character warps his judgment, the deficiency of the other renders it worthless.

This needs saying, because, until it is said, read and appreciated, a good many Catholic and neutral readers will, I am afraid, continue to take him seriously. There is natural confusion in the mind of anyone not experienced in a craft between excellence in that craft and volume. Thus we, who know nothing of architecture, might say, "Mr. Jones must be a great architect! I see he is ordering no less than 300,000,000 bricks!" But the number of bricks is not the test of the architect. The test is how he puts them together, and what the whole thing looks like when he has put it together.

It is the same with history. Research is necessary; accuracy in petty detail is always meritorious, sometimes—though very rarely—essential. But the one ingredient without which you cannot write history at all is brains. And the one incentive without which good history cannot get written at all is an imaginative desire to resurrect the past. If your bias is merely toward abuse of the past,

and even your equipment for abusing it lacking in intelligence, you could no more write history than a man whose only object was to deride another, and who at the same time had no sense of line or color, could paint that other's portrait.

Whenever any Catholic reader comes across any statement of Mr. Coulton's with regard to Catholic life and thought in the Middle Ages, let him remember these two things. For though the statement will always be accurately worded, and will be accompanied if necessary by a mass of similar statements, the effect produced will be absurdly false.

For instance, we have had the statement only the other day that Catholic theology taught the doctrine that the Blessed gloated over the sufferings of the damned. The statement was accompanied by an exact quotation of words which might deceive the reader, but also by a careful omission of words which would have informed the reader that this attitude on the part of the Blessed was specifically and emphatically denied by the authority quoted.

Again, he informed the world that the *Chronicle of Matthew Paris* could not be quoted for an event taking place after Matthew Paris's death. The general reader would at once agree; but that would be because the general reader did not know what Mr. Coulton knew, that the term "*The Chronicle of Matthew Paris*" applies to a whole body of work, part of which is from his pen, part from that of others, and part continued after his death. In the same way you might tell an Eskimo not to accept a reference to Bradshaw as Mr. Bradshaw was dead.

Again, he emphasizes whenever he can, with peculiar gusto, the legal punishment of burning alive, in the case of heresy, because he knows that, to the modern reader, such a punishment is repulsive in the extreme, and that religious unity, having been lost, is not today considered (as it was when it existed) as something sacred, like one's nation, to be preserved at all costs. He relies on the general reader's knowing nothing about the prevalence of the custom or of its antiquity, dating from pagan Rome, or of women being executed by burning for various evil crimes generations after its connection with heresy here had disappeared, and in Protestant countries quite as much as or more than in Catholic.

In the later part of the seventeenth century a gentleman notes in his diary as a very ordinary occurrence, that, passing through Smithfield, he saw an unfortunate woman being burned for poisoning her husband; and more than a hundred years later, in the days of Burke and Pitt and in the youth of Wordsworth, a woman was burned in London for coining.

It is so all round. By false selection, Mr. Coulton manages to write history that is not history at all.

But it is rather as a symptom that I like to consider his case. There are plenty of men laboriously accumulating details of a particular period, with a particular narrow object, and quite misunderstanding the work upon which they are engaged. But the special value of Mr. Coulton's case is the evidence it affords of that flaming hatred against the Catholic Church, which is, in my judgment, an inevitable accompaniment of her claims and

power. I know that this is not a popular thing to say to-day, and I may be in a minority among my co-religionists in saying it. But after all, a true judgment cannot be arrived at unless various opinions are expressed.

It is true that the old dogmatic Protestantism which was our chief opponent a lifetime ago is no longer what it was, and it is true that social intercourse is freer. It is also true that quite unimportant little legal technicalities affecting Catholics in England have been repealed. But the case of Mr. Coulton is a proof that the most violent animosity has sanction.

Here is a man occupying an official position in one of the two main official teaching bodies of England and from that position he is allowed without any protest that I have seen from his colleagues, or from the general press, to blackguard and malice in that religion which, we flatter ourselves, is now so well received.

The importance of the example may be seen by imagining its opposite. What would happen to the Fellow of an Oxford or Cambridge College who reviled in the same way the tenets, or the chosen figures in history, or the modern exponents of anti-Catholicism? What would happen to a Catholic who in such a position let himself go in that fashion? He would be out of his job in a week.

I shall be told that this is only natural in England. We are a small minority and a necessarily unpopular minority, because all opinion around us bases the greatness of England and her institutions upon the quarrel with the Catholic Church. Precisely. I agree. It is natural, and it is inevitable, and Mr. Coulton's case is a very good proof of that. But, then, let us not deceive ourselves and imagine the disappearance of a hostile mood which is active as ever, and even, I think, increasing.

FOR THE SON OF A SOLDIER

Sleep, dark-eyed dove, your cheek held close
To mine, as a young bud to a rose.
Too soon the years will ravage me
As winter robs the mother tree.
Within your pink-shell hand, some day
A burnished saber shall make way
For tramping war and flaming death.
But sleep . . . with soft, untroubled breath;
The distant lamps of night appear.
A soldier's son must feel no fear!

LOUISE CRENSHAW RAY.

SPIDERWEB

The avenue is broad and wide,
With flower markets either side,
With shops where nectar can be found
Sweeter than for miles around.
A bandit wearing black and yellow,
A reckless, daring sort of fellow,
Boldly swings in open view
Across the insect avenue . . .

Silver net, silver net,
Pinned with a violet
Spread from the hollyhocks
Over to the phlox;
Silver snare, silver snare,
Across the highway of the air—
Travelers beware!

GERTRUDE RYDER BENNETT.

Catholics and the League of Nations

WILFRID PARSONS, S.J.

WHEN I first visited Geneva more than twenty years ago, it was just a city of beautiful hotels, seven bridges, a small Cathedral, Calvinist, with the title of St. Peter (it used to be Catholic), a splendid view of Mont Blanc on a clear day and a glimpse of the "arrowy Rhone" as it spills over from Lake Leman and begins its turbulent course down to the Mediterranean 200 miles away. Except for the constant and not very permanent stream of tourists, it struck one as a rather sleepy town, still dreaming of its great days, of Calvin and of Jean-Jacques Rousseau, two men who had no inconsiderable influence on the world's history.

Geneva is dreaming no longer. Its streets are just as broad, though the automobile has made them seem broader, and its hotels are still efficient in the very efficient Swiss hotel tradition. St. Peter's is still there and it is still Calvinist. Mont Blanc looks about the same. Yet there is an air of feverishness about the old town now that did not exist twenty years ago. There are large numbers of purposeful people about who would once have passed over Geneva as an historical curiosity, not very important in twentieth-century life. The change has been brought about by an idea that Woodrow Wilson took with him to Paris and, at the sacrifice of many principles, forced a rather reluctant Europe to accept. There are many surprises in store for any Catholic and any American who may happen to stray to the city of Geneva.

Wilson's idea has grown into a great edifice which, however one may deplore it, one is forced to accept as an existing fact. Around that edifice are also clustered a mass of smaller constructions, some of them opulent, some of them not much more enduring than the shacks around a country fair. The League of Nations, with its political functions of arbitration, disarmament, security, mandates, and minorities' protection, and working through an Assembly of fifty nations, a Council of ten, and a permanent Secretariate with 400 officials employed—this is the central edifice whose presence has changed the face of Geneva. Its political activities every reader of the newspapers knows rather thoroughly.

But besides these, the League of Nations also works through a large number of technical, advisory and auxiliary organizations about which the world at large knows little. The Economic and Financial Commission, with ten committees; the Transit Committee, with twelve adjunct committees; the Health Committee, with thirteen sub-committees; the Permanent Advisory Commission on Naval, Military and Air Questions; the Preparatory Commission for the Disarmament Conference; the Committee on Arbitration and Security; the Advisory Committee on Traffic in Opium; the Advisory Commission for the Pro-

tection and Welfare of Children and Young People; the Preparatory Committee for the International Relief Union; the Permanent Mandates Commission; and two commissions for codifying international law—these are some of the integral parts of the League of Nations whose names I was able to note down. More than 800 officials labor in their permanent secretariates.

Besides these committees of the League of Nations, there are two autonomous branches of the League which have the very highest importance for the world at large. They are the International Labor Organization, set up by Part XIII of the Treaty of Versailles, with a permanent International Labor Office where about 350 officials are employed; and the Committee of Intellectual Cooperation, with several sub-committees, and an Institute of Intellectual Cooperation in Paris. The latter committee was set up in 1922 by the Council. This Review will deal with them later.

The Catholic traveler is naturally curious to hear how all these various organizations affect the Church. It is clear at the outset that since their activities cover practically every branch of human welfare, they must cut across the religious, cultural, humanitarian, missionary and educational life of the Church at many points. And such, I was informed, is the very interesting and somewhat alarming fact. The Church is working in almost all of the fields which the League of Nations has taken for its own. Moreover, in nearly every case, it is the moral aspect of life, not merely the political, with which the League is dealing in its various branches. The problems of childhood, of population, of marriage, of woman and child labor, the white-slave trade, the narcotic plague, slavery, alcoholism, college and university life—the League of Nations is working over every one of these and many more besides, and so is the Church.

When one asks the natural question, just how much legitimate influence does the Church exercise in all these discussions of the League, one comes across some very remarkable facts. The Permanent Secretary of the League itself, Sir Eric Drummond, is a practising Catholic. Many of the delegates in the Assembly and Council are Catholics, some of them practising. Practically all the auxiliary commissions and committees I listed above have Catholic members on them. Moreover, each one of these bodies possesses what are called "assessors," or technical advisers, and many of these assessors are Catholics also.

Are these Catholics active? The traveler is likely to be nothing if not persistent, once he hears a fact like this. Here again one gets a shock. In many cases these Catholics could not be active if they liked. They are merely delegates; they merely bear a message from their Government and their duty is to see that that message is heeded.

Whether the message is consonant with Catholic principles or not, is not their affair precisely. That point is settled in the Cabinet at home, and how the Cabinet settles the matter depends almost altogether on the degree of Catholic influence brought to bear on it by the Catholic voters in each country. I wondered how much alive to this fact are the Catholics in the various member nations of the League, particularly the Catholic countries. Very little can ultimately be known to give a definite answer to my question until that fact is established. But a good deal of the world's immediate future depends on the answer that is made.

There is, however, one class of League servants who could, if they would, exercise a very considerable influence to see that right reason and Christian principles prevail, or at least are heeded. This is the class of assessors, who come from the great national and international beneficent societies. It is in their deliberations that the final decisions of the League have their germ. It is difficult, however, to discover just how widespread is the play of Catholic principles here; to judge from what has come out of the League, the picture is not entirely discouraging. But imagine the responsibility of Catholics in countries which are members, to see that they are properly represented! One instance of how Catholic ideas can be pressed is in the Opium Committee, one of whose members is Signor Cavazzoni, of Italy, a Catholic whose ethical orthodoxy seems as uncompromising as it is good-humored, and whose defiance of the British and Indian delegates on the opium question is as intelligent as it is courageous. Incidentally, speaking of influence, it is noteworthy that at present the chief impression which Americans seem to be making at Geneva is as very fervent advocates of birth control!

Besides these discoveries, however, there were others of perhaps even greater moment. Geneva is a perfect bedlam of official titles of societies and organizations. It is at first almost impossible to find out if they are officially part of the League or not. To my astonishment I was told that there are at least fifty large international organizations which have established main headquarters or at least important branches at Geneva, so as to be near the League, to flourish under its shade and profit by the similarity of their names to its official bodies, and to exercise their influence on its deliberations.

The very variety of these organizations is frightening. The Red Cross is there, of course, and antedates the League. The International Union of Child Welfare, the International Council of Nurses, a branch of the *Mutilés de Guerre* (crippled veterans), the Association of Blind Students, the International Federation of Temperance Societies, the Abolitionist Federation, are among those which preserve a strict neutrality in moral issues. Still others have a large axe to grind: the International Bureau of Education, which is "lay," that is, anti-clerical, in its tendencies; the International Peace Bureau, which is pacifist; the International Union for the Study of Population Problems, which is out for birth control. Then there are also the great crusading societies: the International Council of Women, with 20,000,000 associates; the In-

ternational Alliance for Woman Suffrage; the League of Jewish Women; the International Student Union; the Universal Alliance of Young Men's Christian Unions, which is the Y. M. C. A.; the University Cooperation, the World Bloc of Middle Classes and forty others. They all have their offices, social centers, information bureaus, lobbies, and many of them even conduct lecture courses.

I was told that during a large part of the year Geneva simply buzzes with lecture courses. Apparently every ism under the sun gets its airing there. Some of them are mere fads, but many have serious influence. The list is too large to transcribe, but to Americans it is interesting to know that the Carnegie Foundation endows the Bureau of International Studies, which is the most dignified, and that the Laura Spelman Rockefeller Foundation endows the University Institute of Higher International Studies, which is a training school for League officials. Of course, Geneva is now the convention city *par excellence*. Every movement which transcends national boundaries sends its agents to Geneva to harmonize its economic, financial, social or humanitarian activities with the others in the same field, and to reduce to a minimum all points of friction and useless overlapping in their enterprises.

One of the most important spheres of Genevan activity is the religious. The International Masonic Association is there, as are also the Quakers, the Zionists, the Jewish Minorities' Committee and many others. The Church Union, a pan-Protestant organization, has just moved from Zurich to Geneva its Christian Institute of Social Studies. Its General Secretary is Dr. Adolf Keller, who is the European representative of the American Federal Council of Churches. Its immediate objective is the mission field in Africa and Asia. Its desire to be near the League of Nations is easily explained.

Altogether it looks as if the children of this world have again "got the jump" on the children of light. Some devoted Catholics, with the generous help of Mr. Michael Francis Doyle, of Philadelphia, have set up the International Catholic Bureau at 2 Rue des Alpes, and Mr. Mackenzie, a Scotch Catholic, is always there to help visitors find their way around. The main idea is to give the Catholics working in the various organizations a center for discussion and mutual help, and to enlighten visiting Catholic inquirers. But without wishing to disparage a splendid step forward, it is saddening to compare its resources with the opulent and flourishing offices of half-a-hundred bodies which are anything but sympathetic with Catholic aspirations. I am told it will probably have to relinquish its present quarters; it is hardly to be expected that one individual can carry the whole burden.

The whole Geneva situation is one to cause serious thought to any Catholic visitor. Here is a whole world going its way serenely, and the Church of Christ has yet to find its way to influence it at its center. To make it still more serious for American Catholics, the influence of our country at Geneva is mounting steadily, and not always for the best interests of humanity and religion. And there I leave the subject for the moment.

The High and Puissant Lady of Rocamadour

JOHN GIBBONS

THE thing began this way. I was trying to walk from Mont St. Michel to Lourdes. Why I wanted to do it was my concern, but if you are asking after the Baby, it is better, thank you. But anyway, whether viewed from the point of piety or of pedestrianism, a tramp of six-hundred miles is not a record-breaking feat, and I am looking for no credit for it. On the other hand, when one is on the wrong side of the mid-forties and of a figure that is best called comfortable, when one knows nothing about France or its sun, and when one has no word of French, or at least no word that any Frenchman can understand save when written down in script, then perhaps the matter is not altogether so simple. And when, moreover, one's private economies limit expenditure on the jaunt to as nearly as may be one of your dollars a day, the business may become still less simple.

On the particular morning that I have in mind the exchequer was reduced to slightly less than two of these dollars. It made no difference. That night I should be in Rocamadour, and at the post office there would be a letter and further supplies. And the thought of the shabby little counter rather drove out the emotions I ought to have experienced at the very name of the place: Zacheus and Veronica, Joseph of Arimathea, and all of it. There is a miracle bell there that rings of itself, and Roland the Paladin had surely something to do with the place. The scholars had written reams about it, and bits of it were even in the guide-book in the pack on my back. I'd have to look it all up some day. Meantime, there was the post office. And better still, there was a French gentleman there to whom I had an introduction, an English-speaking Frenchman who, so I had been told, was waiting open-armed for the pleasure of greeting me. And so I started on the five-and-twenty miles' walk.

Now I hate to say it in your paper, but from what I've read I cannot approve the American breakfast. Eggs and bacon I hold good enough for any man, with fish of course on Fridays, or for a change bacon and sausages on a Sunday. But with all your faults, this at least we have in common, that we do like something to eat. And I wasn't always getting it in France. The creamy coffee and fresh rolls so agreeable to the tourist palate have no place on my sort of tramp. Madame la Patronne, indeed, of the wayside *auberge* didn't go in for coffee at all; it needs a fire. A bowl of wine in which you soak the crusts of yesterday's bread should suffice her clients. What wine, I don't know; but anyway, the very worst. And for the ignorant Englishman, it would be even the very worst of that. It is not the best of starts for one's twenty-five miles.

The day begins by a road that goes down and down and down, and then presently up and up and up; on to a place called the *cause*, that seems the very roof of the world. It is a high limestone plateau, and the rivers in the ages have quarried their ways underground into tunnels. Some

of these are wired for lighting, and they take the tourists down in a lift and then along the Styx in boats. But up there on the top, outcropped everywhere by rock, nothing grows and nothing feeds and no man lives. For league after league one walks over the almost white-hot rock, and sees never a soul. And there is no shade against that glaring southern sun, and of course nothing to eat or drink.

The French breakfast was fading fast when towards late afternoon I almost stumbled into the place at last. It's something like a miniature of your Grand Canyon as we untraveled English see it on our movies, a great slit sheer in the earth. At the bottom there is the single street of a tiny village, all hotels and cafes for the tourists, on one side a bare mountain, and on the other, Rocamadour. It is about three churches, one atop of another, and over all a fortress castle that they raised to protect the pilgrims who traveled there to the shrine. From hundreds of miles away they had struggled to cross that *cause*, and they had cut roads, built bridges, put up rest houses for the thousands who flocked from over Europe to seek the intercession of Mary of Rocamadour: the Lady of simply unimaginable power.

But all that, I thought, was in the past. For the present, where was the post office and where my host-to-be? And I almost tumbled into the first little *estaminet* (tavern) to ask. The one, they said, was closed; it would be open Monday. The gentleman, it seemed, didn't live at Rocamadour at all, but some miles away; down those few millions of steps, up again those few million other steps, round the far corner of that mountain and then some miles across the *cause*. It was likely, though, that he'd be away over the week end. No, it was improbable, the *estaminet* said, that there was anywhere a bed in Rocamadour. The village, they believed, was full up. I trust that I made an exit with the air of an Englishman taking his pleasures abroad.

As I passed out of that inn the road led under a huge arch so deep as almost to be a tunnel, and I found myself, a shabbily tired figure, in the great square of the shrine part of Rocamadour. Leisured tourists were gazing curiously at the sights. They must at least have lunched, and at the thought the memory of my far-off breakfast seemed to sigh despairingly. I remembered that in my pocket was a sort of general introduction to France at large, explaining that I was trying to walk to Lourdes, and pushing it hurriedly into the hands of a beadle sort of gentleman who seemed to be in charge of the showing-round department, sat down a trifle hastily upon the pavement. The French breakfast had given up the ghost at last.

Within the instant there appeared from a corner where I had not before noticed her a placid-faced Sister, and touching me on the arm she motioned me to follow. Unlocking a tiny gate, she led me down some narrow stairs,

through some passages, up and down more stairs, and into the neatest of little chambers that ever was, and there with a formal bow she left me. There was water, there was a couch and blankets, towels and a candle, everything that a weary man might want. The place might have been set out to wait for me. Who am I to say that it hadn't been? And when a few minutes later I stumbled along that labyrinth and up out into the air to find what fate might have for me, there by the gate was the Sister telling her beads as she awaited me. Again I followed her, out of the church part and into the tiny town. Through the alleys we went, until at the steps of a little restaurant she stopped, pointed, bowed again, and left me. And all without a word.

The place, it seemed, was kept by a Frenchman who had been officer interpreter to the American armies. And on his terrace, perched swallow-nest fashion half-way down the ravine, hundreds of feet of sheer cliff above and below, I ate and ate and ate. As for money, he said, that explained itself. Till Monday. If one was introduced by the Church, the affair was of the most correct. They had, it seems, good interpreters with your armies. And so in contentment I smoked and watched the moon rise over those silent mountains. Until nine, he said. When one is the guest of the Church, early hours are *comme-il-faut*. And indeed to the minute the beadle gentleman slammed to the great gates and let down a portcullis thing. Standing for an instant in that silent square, with the very last tourist gone, one had the impression that the gates had shut on time itself. In the moonlight shadows of the battlements one might have passed back through the centuries.

As the Sister with her grave salutation locked me into my quarters, the silence seemed to deepen. Through the little window of my chamber, cut out of the cold rock, the village below looked in another world. The hum of talk from its street and cafes filtered up to me as a feeblest twittering of a life in which I had no part. Up where I sat, sound itself seemed dead. And presently I fell asleep.

So tired was I that it seemed only minutes before I was up again to the clang of the huge bells, and rushing on my clothes was out in the square. It would be an unpardonable discourtesy to be late for Mass. But—where was the Mass? For the priests in their scarlet cassocks seemed to be holding a sort of perambulating service, a few prayers in this chapel, and then a few more here in the crypt church, and then up again to another. And unpius pilgrim that I was, I didn't know what I'd heard. So to be on the safe side, I went again into the great church. One oughtn't, of course, to stare in the sermon, but I couldn't understand a word, and I was looking round at the shields and arms hung high up by the vaulted roof. Count Fulke of this, Duke Baldwin of that, and a plenty more I couldn't read, but very high and noble they seemed. There was a Plantagenet of England, too, who had made his pilgrimage to far Rocamadour. Kings and princes, they used to come here centuries before La Salette was heard of, ages before Bernadette was born. And now the Saxon majesty was represented by one little middle-class Lon-

doner, shabby and all but penniless at that. A year ago, or was it two, Monsieur Interpreter Officer had told me, there'd been another Englishman, or had he been American? Anyway, it hadn't mattered. He'd only come to sketch. But to worship? No. We didn't come. Not for centuries had any Anglo-Saxons been near the place.

As the sermon ended, I came back to attention for the Mass. At the end came a sort of chant that I had never heard before. Notre Dame de Rocamadour, it rang out in sonorous French, and though I could catch no other word it had in it something of the solemnity of a proclamation with heralds and trumpets. As though it rang, "Oyez! Oyez! Oyez! Place for Our Most High and Puissant Ladye, Notre Dame de Rocamadour!"

As I left next day, once more a moneyed traveller on his tours, I begged the services of M. the Franco-American to make my adieux to the Sister. There was nothing to pay, she said. A Catholic marching to Lourdes was a guest of honor at the sister shrine of Rocamadour. For the box for Mary's Poor, as you will, but of pay, nothing. "You are," she said, "the first of your race who has come this way for many lifetimes. But we hope that you will not be the last."

That is what I have been wanting to tell you all this time. In England where Mary of Rocamadour was once as famous as today is Mary of Lourdes, not a single altar commemorates the ancient loyalty. Is it too late to hope that some day in the great New World of America the omission may be repaired, and that Our Lady of Rocamadour, the Protectress of my ancestors and of yours, may once more come into the honor that is hers?

I promised that I would ask this favor. I have kept my word.

Education

Methods and Problems of Adult Education

RAYMOND J. GRAY, S.J.

WE have seen that an important adult-education movement has arisen in the United States. This movement appears a natural outgrowth of recent material advances in civilization combined with the spirit of inquiry and criticism awakened in many minds since the World War. Whatever its precise causes, there can be no doubt that the public is reaching out for a larger intellectual development, and that institutions of various kinds are attempting to satisfy the popular demand.

With a new social order has come a profound consciousness of new intellectual needs. Science, in transforming industry, has taken much of the interest out of work, but it has also heightened certain skills, and in all cases it has offered a recompense for its exactions in the form of leisure. Apprenticeship training, which had suffered a decline during the last half-century, has recently been undergoing a remarkable revival. Highly developed technical abilities are in great requisition, and it is no wonder that young workers are more and more endeavor-

ing to improve themselves by going to school again. In the business world, too, there is a pronounced demand for skilled employes, with the result that many young persons engaged in office work are sacrificing their leisure to take various commercial courses in public or private evening schools.

But the most remarkable characteristic of the adult-education movement is not its predominant vocational trend, but the circumstance that so many men and women are gradually being won over to cultural subjects. This assuredly is a guarantee of the ultimate benefits which both the individual and the nation will reap from the new intellectual awakening. It shows that the work fostered by the movement is substantial.

However, it cannot be denied that ambitious adults encounter multitudinous handicaps in the road to self-improvement. Among the principal agencies of adult education very few have properly adapted themselves to the present situation. Especially is this true of public institutions. We have remarked that outside larger centers there are very few public evening schools. In many cases those that exist are conducted by tired teachers who attempt to repeat to adults what they have been explaining all day to children, not realizing that the viewpoint and experience of older persons are different. Again, the social and economic conditions of the adult are not studied; if the high-school and college student is in need of vocational guidance, the young worker is often in still greater necessity of such assistance. Of course there are exceptions: in some cities and in some schools a real attempt is being made to meet these wants. But because public institutions, which could succeed so admirably in forwarding the movement, have been in general unable or unwilling to cope with conditions, many adults have had recourse to inferior private agencies. This explains the vogue of the commercial correspondence schools, with their large variety of courses and their influence in places where other and more competent agencies of adult education do not exist.

In proportion, then, as professional educators realize that, in dealing with an entirely new student body, new agencies or at least new methods are necessary, will be their success in aiding this movement. It is essential for them to remember that the adult-education movement has spontaneously arisen; that the movement is largely concerned with young men and women below thirty years of age; that it holds forth as an ideal a threefold objective; to keep young persons who have just left school interested in intellectual development; to persuade young persons who have been out of school a few years to take up study again; to encourage older persons to continue their education. The fulfilment of these aims is no easy matter, but it will be helpful if educators, upon whom so large a responsibility rests, will carefully examine the extraordinary results already achieved by private enterprise in meeting the needs of adults. Not all these results are admirable, but many are.

An interesting study in this regard is to be found in workers' education. Many corporations conduct schools for their employes to assist them not only in acquiring the

skill so necessary in highly developed industries but also in perfecting their general education. A few years ago the Westinghouse Electric Company of East Pittsburgh had an average of 5,000 in classes out of a total of 12,000 to 15,000 workers; the Standard Oil Company of New Jersey had about 1,500 members of its office and plant force studying various subjects from economics and English to boilermaking, metallurgy, and refining processes; the American Institute of Banking, with a membership of 65,000 bank officers and clerks, had 35,000 regular students in specially conducted evening classes. From the point of view of organized labor, interest in adult education has been no less marked. The Workers' Education Bureau (founded in 1921, and recognized as the official educational agency of the American Federation of Labor) has been very successful in promoting cultural education among wage earners. During the last few years labor colleges or classes have been opened in many cities under the auspices of the Bureau or of some particular union. Subjects extend from elementary to college grade, and include courses in English, history, sociology, economics, labor problems, literature, journalism, public speaking, etc. It is estimated that 40,000 men and women are enrolled in these classes.

One of the most discouraging facts is the high mortality observable in almost all types of adult education. Even in university extension, where less adjustment on the part of the institution is necessary, since the students are for the most part persons habituated to study, less than one-half of those enrolled complete courses; in evening schools the percentage is, if anything, lower; while in private correspondence schools only one student out of fifteen completes courses extending over a year. There are a number of outstanding exceptions to these figures, but in general they bespeak the difficulties that have to be overcome before adult education can achieve its highest purposes. Fatigue and a natural disinclination to intellectual effort are important factors in the situation; however, those who have studied the causes of this mortality affirm that as regards the school two of the greatest reasons for it are lack of appreciation on the part of teachers of the adult point of view, and a scarcity of simplified (or as some say "humanized") texts dealing with the subjects with which these older, imperfectly prepared students wish to become acquainted.

The first of these reasons is receiving serious study from those who are conducting adult education among the laboring classes, the Workers' Bureau, the People's Institute, etc. The textbook question has been occupying the attention of the American Library Association, and has inspired the "Reading with a Purpose" series, which is a collection of booklets intended to interest adults in such matters as literature, art, sociology, science, history, philosophy, religion, and suggesting six of the best standard works for a further knowledge of the subject. The series has run to forty numbers (all written by distinguished authorities); since its inauguration in 1925 some 500,000 copies of the booklets have been sold. The public library has also aided the adult-education movement by cooperation with other agencies—university ex-

tension, public evening schools, etc., as well as by the establishment in most of the larger cities of a readers' advisory service. This service usually consists of one or more trained advisers who select books for adult students according to their present needs and previous education, and in many cases by keeping in contact with them, help to improve tastes and, by degrees, to stimulate habits of reading and study.

As I intimated in a previous article, if the adult-education movement is to expand in a proper direction a large responsibility rests with the less strict agencies—institutes, museums, open forums. These are often able to get adults interested enough in educational and cultural subjects to devote some reading to them, and perhaps even to attend classes. Very helpful service in this regard can be given by such national associations as the General Federation of Women's Clubs, the National Congress of Parents and Teachers, the various fraternal and benevolent societies,—all of which have it in their power to promote cultural education among their millions of members. By maintaining evening schools, or at least by forming study clubs these organizations can substantially assist the movement, especially among the better-circumstanced middle classes where, at present, there is but too much unconcern in this matter.

If the adult-education movement has made incredible progress among private agencies, here also it has encountered the most serious dangers. It is bad enough that the movement be imposed upon by the commercial correspondence schools and other institutions for monetary profit; it is worse that it degenerate into a mere organ of propaganda for a party. Yet, as we have remarked, many of the smaller but highly successful private agencies are controlled by liberals and radicals who are attempting to command the entire movement; these openly declare they hope by means of it ultimately to transform existing political and social conditions and set up in their stead a non-Christian civilization. These radicals tend to discredit the whole movement.

That so vast and noble a movement become a mere agent of propaganda would be regrettable. Conservative educators can, with comparative ease, prevent such a disaster; but to do this effectively and at the same time display a spirit of helpful progressiveness, they must become more interested in adult education and more concerned about its future than they have been thus far. A beginning in the right direction, by community effort as well as by cooperation between public and private educators, has been made in such cities as Cleveland and Buffalo. Under the leadership of the American Association for Adult Education, we trust that this cooperation will be extended until it comes to include all those interested in aiding the different classes of American society to become more educated, more cultured, and more tolerant. It has been pointed out—and it is no mere facetious observation—that educators can best achieve this by first setting the example and continuing their education themselves.

We shall conclude this series with an article on "Catholics and Adult Education."

Sociology

Will They Stop Drinking?

DANIEL M. O'CONNELL, S.J.

WE have become used or inured to expecting a sensational statement or two whenever an association of "educated" persons, whether scientists, English professors or college administrators, assemble. We know by this time that the daily press is certain to feature on the second day of the meeting (rarely indeed must we wait till its third day) a headline announcement of an old heresy, bedecked sometimes in new terms. Wait another year and you will read again of the incompatibility of science and religion, of the uselessness of grammatical rules, of the final surrender of the faculty to the student body.

By contrast, I shall mention to the reader in passing that I was present at an educational meeting during the Christmas holidays held on the campus of a well-known mid-West university and that the proceedings while dealing with deeply vital subjects received no mention in the local though metropolitan press. I feel sure that newspapers would have welcomed the following resumé of a subject that was actually discussed: "Some College Students Have Stopped Drinking!"

The educational meeting to which I refer discussed not only the intellectual but the moral interests of college students. Naturally the widespread evil of drinking among American youth demanded serious attention. It has come to pass, perhaps as a result of the late presidential campaign, that Prohibitionist and non-Prohibitionist have opened their eyes to the fact that the drinking of hard liquor is nation-wide and that among younger people of both sexes it has become a bravado fashion. Its commercial possibilities have been realized in true American style and naturally, though most unfortunately, collegiate functions have been recognized as a favorable field for irrigation. Pardon the crude but sadly true metaphor. The "walking bootlegger," for example, is present at college dances. He is dressed in as respectable a tuxedo as any patron. His profitable profession alone demands of him such respectabilities. He invites the collegians to inspect his wares, and the bravado spirit of the collegian makes the sale too easy.

"What's to be done about it?" asked the educators. Being Catholic, the educators replied: "Appeal to the conscience of the collegians."

And so it would seem that despite the nine years of legislating into temperance morality we must start again *ab ovo*. The case is worse still. It is smart and almost good form now to drink at any social function. How can it be stopped?

The wave is at full tide. Heaven and earth know its disastrous consequences. But that the "hipmobile" will slow down in the near future is a rash prophecy, even for a dyed-in-the-wool Prohibitionist, and I was never even a theoretical advocate of the Eighteenth Amendment. So I rather agree with the above educators that conscience only is the candle that can enlighten this dark night.

But in the explanation of this sole remedy, I believe great prudence must be observed. The bravado spirit, as I call it, of present-day drinking may occasion holy things becoming profane. I should greatly fear nowadays a "revival" or Billy Sunday total-abstinence pledge taken *en masse*. The story is told of such a meeting, and its aftermath was a "whoopie" party, where toasts were drunk to the success of the "revival."

If our young people, the above educators said, are to practise the Christian virtue of temperance, they must fully understand its meaning and its motives. They should know that total abstinence, while a high form of temperance, is not the only degree of this virtue. At home they see, most likely, their parents and their elders drinking wine that has fermented in some family cellar or kitchen. Aside from the legal aspects of the process, there is no reason why such liquor might not be good for their stomachs. To insist that temperance must necessarily exclude this gift of nature, is to render the preacher in their eyes a fanatic and to enkindle, not to subdue, their bravado spirit. This is not denying the efficacy of total abstinence, but exalting it. Again, hard liquor, wherever it is distilled or concocted or bought nowadays, may be kept in the home, and used either as a medicine or for reasonable conviviality, and the family still be very God-fearing. It will not be correct, then, to proclaim that temperance means total abstinence from all hard liquors at all times. I am a firm believer in small beginnings. Something is vastly better than nothing. If in the year 1929 some stop drinking hard liquor, sometimes, something has been accomplished.

Personally I should urge a young friend of mine to take a total-abstinence pledge until he became twenty-five or thirty years old, but to let it be a secret matter between him and his God, his motive to be respect for himself, his neighbor, and his God, and the insuring of his future career against blasting by drink. If he drew the line on such heroicity, I should urge on him the different degrees of temperance mentioned above. When pressed to state the minimum of abstinence, consistent with the virtue of temperance, I should hold forth, first, of course, for sobriety, and secondly for abstention from drinking at a public social function. On this foundation a higher edifice could easily be erected. There is, though, one almost insurmountable difficulty, viz., the bravado spirit in present-day drinking. Flippancy about Prohibition has become a most insidious enemy of sobriety. This is my principal reason for harping on prudence and the note of conscience in explaining and advocating temperance, especially to the young.

The attitude of the Church, as every one knows, has been to exalt total abstinence from Christian motives. She has enriched societies having this aim by large indulgences for their members. I have before me a list of such concessions granted by Pope Pius X on July 10, 1906, and May 21, 1914. At the same time, the Church urges prayer for personal temperance, as well as for the conversion of the inebriate. But she has always, in her natural as well as supernatural wisdom, recognized the varying degrees between the heroicity of total abstinence

and the minimum requirements of Christian sobriety. *Capiat qui capere potest* she says of the vow of chastity, and of the virtue of total abstinence.

In the wild bacchanalian night of post-prohibition drinking, particularly among the young, this wisdom of the Church shines forth more clearly than ever before. Let us not be too impatient or domineering. The first breakwater against the wave of current intemperance may be insignificant, almost, to sight; but to prevent further eating away of our social foundations is at least a beginning. We may hope with the grace of God that the tide will gradually recede. The victory is surely worth our ingenuity, patience and zeal. Soon some may stop drinking sometimes! What may we not hope for in nine years of a temperate crusade?

With Scrip and Staff

WHAT! No Aristotle? Such seems to be the state of things in Boston, of all places. Mr. Leander T. de Celles, of Somerville, Mass., complains in the *New York Times* of his vain quest for the works of the great Stagirite. "Although one could obtain the rarest of tomes," he writes, "there were no editions of Aristotle." More follows:

I tried every book store in Boston trying to convince clerks that the book I desired was not a novel nor a dictionary nor an atlas. High and low they looked, emerging from the dust of half-a-hundred years to announce that no copy of Aristotle was available. One of them even directed me to the shelves where the medical books were on display, but I shook my head sadly and tried to explain that it was not a textbook on physics nor a cook book, but came under the category of philosophy. But in Boston philosophy means theosophy and occultism, so he directed me to the section on palmistry and phrenology. Again I tried to explain what philosophy was, but he, regarding me as one gone crazy from overstudying quaternions, gently took me by the arm and propelled me toward the door, remarking about the weather and turning away with disgust.

After a surfeit of this sort of thing, he at least found sympathy:

My adventures in search of Aristotle at last brought me to an out-of-the-way place where a venerable sage assured me that I was the first customer in twenty years who had asked for the book. Regarding me with a look of awakening interest and surprise, he told me that some forty odd years ago several people had shown interest in this ancient Greek philosopher and he had sold as many copies. He assured me that it was a good sign to see young men looking for Aristotle. It showed that the younger generation was beginning to think.

He told me that this man's philosophy had caused more thought and discussion than any other system of thought man has produced. Modern science is based on it. Christian ethics, theology and other forgotten ideals drew their inspiration from it. Aristotle was the father of logic, the theory of good government and most of the sciences. No man has ever produced and contributed to the science of truth and right thinking so much as this old Greek thinker. Then patting me on the back he wished me luck and exhorted me not to give up my quest, for there was probably some bookstore in America which had a copy of the *Metaphysics* hidden under the cobwebs.

Here we abandon Mr. de Celles, to pass the remainder of his days deprived of the wisdom of antiquity.

THE Pilgrim, however, was not so easily resigned. Putting a "wieney" or two in my scrip, and grasp-

ing my staff with burning fingers, I set out in a quest of Aristotle. Whither had he fled? Where was he lurking? After weeks of painful searching, I found him enthroned in glory, in the genial atmosphere of Milwaukee. Not only was he completely at home there, but, in true modern style, he had started a plan of publicity. Since the chill breezes from Lake Michigan discourage a peripatetic, or outdoor system of getting his ideas across, he had settled down to a quarterly magazine, entrusted it to the Aristotelian Society of Marquette University, and called it the *Stagirite*.

As for the aims that this sapient old gentleman put into his associates, we can quote the Foreword; which uses, of course, that deprecatory tone common to philosophers till they get grappling with one another on contingency, causation, and being.

We do not presume to offer any startling contributions to the study of philosophy, nor do we harbor the wild hope of winning single-handed for Scholasticism the recognition and respect which are its due. And yet, we should like to be considered as holding both of these ideals before us as the ultimate ambition of our philosophical society. . . . We intend that our bulletin furnish a medium for expression to those of our fellow-students who have done meritorious work in philosophy and that it prove an added incentive to them to continue their efforts in this field.

John C. Riedl, of the Graduate School of Philosophy, is the managing editor. As a motto, he takes the words of Plato, who says that a wise man is a rich man (a motto that works forward and not backward). Judging by the editor's own study of some of William James' theories, from the Aristotelian standpoint, and other contents, it is a good buy at a dollar per annum.

FOUR other bulletins, fit companions of the foregoing, are, at the same outlay to the consumer, also published in the Middle West. The *Historical Bulletin*, a quarterly, which "is the only magazine in the United States which serves directly the Catholic teacher of history," is published by the Loyola University Press, 3441 North Ashland Avenue, Chicago. Its companion, the *Classical Bulletin*, also a quarterly—same address—gives practical and scholarly hints for the teaching of the classics.

The *English Bulletin* fulfills the same office for teachers of English, and is published by St. Louis University, St. Louis, Mo. In its November issue the interesting question is propounded: "Could you convict Macbeth?" that is to say, by any due process of law, restricting all the evidence and witnesses to the actual facts and characters of the play itself. If the attempt be made, "a trial will result that can be made not merely entertaining, but educative—to the students as well, we may say, as to the general public." With prominent attorneys acting as counsel for the prosecution and defense, with the setting, costumes and general atmosphere that of the play itself, not only will a dramatically interesting scene be produced, but, says the propounder of the scheme, the extreme difficulty will be shown of proving guilty even a person whose culpability everybody knows.

The *Modern Schoolman*, a quarterly journal of philosophy, also published by the School of Philosophy at St. Louis University, is now in its fourth year.

THE *Historical Bulletin*, just mentioned, reminds its readers of the loss to American historical scholarship caused by the death, on January 25, 1928, of Dr. Clarence Walworth Alvord, at the age of sixty. Up to his death, Dr. Alvord was the leading authority on the history of the Mississippi Valley.

The publication of the valuable series of Cahokia and Kaskaskia Records undertaken by the State of Illinois was due to his initiative. His "Mississippi Valley in British Politics" won the Loubat prize of a thousand dollars and his "Illinois Country, 1673-1818," splendidly documented and attractively written, displaces as an authoritative treatment Parkman's volume covering the same topics. . . . He showed a rare philosophic grasp of his data and had besides an enviable gift of literary expression, being able, in Michelet's fine phrase, to make of history, a "resurrection of the flesh."

A few years ago, Miss Ella Loraine Dorsey, of Washington, D. C., pointed out the valuable historical studies that might be obtained by following the development of Catholic centers of population along the lines of the early railroads: starting, for instance, with the Baltimore and Ohio Railroad in Maryland. A similar, but wider suggestion was given by Dr. Alvord in an article contributed by him to the first number of the *Illinois Catholic Historical Review*, which is quoted in the article just mentioned.

Origins always attract the historian by their remoteness and romantic element, but that is not the most fertile field in which to work. The settlement of our people upon any area, the creation of new communities, though not so romantic, is the great problem of the historian. All through the West the Catholic priests have been working indefatigably in the cause of better living among our growing communities from the earliest beginnings to the present day. Here is an unlimited number of problems for investigation; the formation of new social centers, the new-developing society, the fight for better living conditions, the education of the new citizens who have come to America from Europe and found homes in this new country.

This last problem offers a most interesting field for Catholic investigators. Just as the Jesuit Fathers were among the first pioneers to visit the Mississippi basin in its primitive conditions and to tread the first trails through the wilderness, so Catholic priests have been pioneers in the work among our foreign population, and to them has been given the opportunity very frequently, of guiding the footsteps of these new citizens along the thorny paths that lead to true Americanism.

As a footnote to Dr. Alvord's remarks we may say that were the history of any single Catholic parish in this country written with a full valuation of the struggles, the human elements and the Divine means at play in its foundation, it would be more dramatic than Macbeth or King Lear.

WRITES a friend from the shores of the Mississippi: "The Pilgrim is a good fellow, but a bit loquacious." Well! I thought it was all so concise. But how can you learn to talk, except by talking? Or, as friend Aristotle says, in the thin volume of the "Nicomachean Ethics" which has wandered with me through life, "How can you learn to do anything except by doing?" And the Pilgrim is but a learner.

THE PILGRIM.

N. B. I bought that volume in Boston.

Literature**Champions of Immorality**

FRANCIS TALBOT, S.J.

NOT very many weeks ago, the British Attorney General prohibited the sale of a novel that dealt frankly and sympathetically with one of the worst forms of perversion. His action aroused the indignation of the British literary lions who roared and hissed and spat at him like overgrown cats. He defied them bravely, but the poor Attorney General was the best advertising agent that the perverse book could have had. By prohibiting the novel, he made it such an object of curiosity that the duchess and her maid were willing to spend, the one a day's income and the other a week's wages, in order to secure the naughty book.

It may be surmised that several keen American publishers cabled their British representatives to get the American rights, even though an American price had to be offered. A book worth condemning was certainly a book worth publishing. One enterprising New York firm snatched the persimmon from the hands of his rivals, issued the book under the boast that the British authorities had suppressed it, and hired the lawyer who wrote a treatise against censorship to defend it in the courts. As was expected, the Society for the Suppression of Vice, of New York, rose up in its weakness, seized 865 copies of the book, after buying one legitimately, and haled the offenders before the judge. By sitting down on the book, as one would on a pudding, they sloshed over the contents on the public.

When such instances as this arise every few weeks in the matter of books as well as of plays, the movies and talkies, one begins to doubt about both the wisdom and the effectiveness of any form of censorship that has been attempted in a purely secular way. A censorship carried on in the spirit and according to the method of the Catholic Church may be successful, for such a censorship is linked with moral sanctions and is aided by consciences. But a Federal or State or Boston censorship, or even a post-office censorship, or one guaranteed by a metropolitan police force, is hardly as suppressive as the Volstead Act. Booklegging and bootlegging become exciting adventures when a noble experiment is attempted. As the Prohibition enforcers lay themselves open to bribes, so the censorship authorities expose themselves to ridicule.

That there should be control and restraint over the publication of obscene literature is a proposition that is sound and easy to prove. But that our present method of dealing with such publications by censorship bodies, and with the present available legal and judicial machinery, has failed, is as discouraging as it is true. Official censorship has lost its fangs. A club is unable to suppress a cult.

A few years back, it was only an occasional writer, unrelated to others of his craft, who would break out into a salacious story. But now there seems to be an epidemic of such writers, all of them carriers of the same germ-ideas. It is no longer a matter of isolated books with which the censors must deal but with the very worst

amongst many worst books. Any one author or publisher whom the censors seize upon is but a symbol or a representative of a large group. These writers have developed a philosophy of obscenity, and they have asserted their rights to propagate their ideas.

Seated on the *chaise longue*, the thoughtful matron would confide that the tastes of the growing generation have become more and more gross. Conventions are changing, she would continue, prohibitions are playthings, sanctions do not deter, and normal rules of conduct are shockingly disregarded by even the best of daughters. There is a terrifying amount of sex prevalent in the world today, one might answer absent-mindedly. After a little thought, one might chance on a better explanation and apply it to the popular novelists.

These writers have developed an attitude of mind in which they find no connection between sex and morality. Sins of the flesh, they assert, are merely forms of self-expression. The craving for self-expression in their sense, and its satisfaction, are very innocent promptings of one's normal character. There is no such thing as a moral lapse, because, as they explain it, there is only the vaguest kind of a concept of what "moral" really means. Decency and obscenity are nothing but words; they represent, if anything, merely changing factors; what was scandalous yesteryear may be most proper and decorous a year from now. Take the cigarette, or chewing gum; morality, they assert, is just like that. Obscenity is a superstition that exists only in the minds of the prurient; the sense of modesty is a racial taboo; morals are conventions, and ethics are matters of taste; and why, they ask in open-mouthed surprise, should one not rid oneself of taboos and superstitions, and exercise one's freedom to mould one's life in accordance with one's own tastes and inventions? The poor creatures who talk this way think that they have arrived at a satisfactory philosophy of living. Some of them write novels, and translate into their novels not only an exact picture of sinful acts but a perversely sinful kind of thinking and living.

In writing novels based on such principles, many of these novelists cannot, I grieve to say, be freely accused of insincerity. They have come to believe what they think, and since they believe they write with passionate sincerity. Their sincerity, which is often a defense and an apologia, enables them to write with fascination. But they have lost the moral sense. They are as little capable of recognizing chastity as they are, sometimes, of practising it. They write what they know, but they do not know the difference between decency and obscenity. They can feel the stirring of the body, but they cannot distinguish the motions of the soul. They are sincerely amoral, and for that reason they are dangerous.

Not content with the private practice of their theories, or with the quiet propagation of them in their novels, some of the novelists, aided by approving critics, have aroused enough Dutch courage to defend their theories. With hypocrisy—their favorite accusation against all moralists—they try to place eroticism on an intellectual basis. They change the names of things, forgetting that a weed smells badly even if it is called a trillium. Porn-

ography and perversion, taken straight, are strong words. Art for art's sake has had an old-fashioned meaning attached to it, and so the slogan no longer serves its purpose.

These novelists, and their adoring critics, aim at being esthetic. Or again, they strive to be scientific and, since the novel is the modern vehicle for such research, they enumerate the vilest cases of perversion that they can find in the asylums for degenerates. They are very anxious to *educate* readers to the horrors of perversion and degeneracy, to warn their readers against such vices, though the readers without their assistance would never have heard of them. These scientific and educational novelists, these fictionizing sociologists, these apostles of the larger freedom, these enlightened pioneers of new thought, these very precious esthetes, write their novels with the most virtuous aims and the purest of intentions. Their novels, however, remain trilliums.

It has lately been discovered by one of the defenders of these amoral novelists that such books have never harmed any normal gentleman or little lady. The normal person, he claims, reads and remains moral; rather more, he reads and is made more normal because he has been taught so much about perverse abnormality. A book which a vulgar person would call salacious or look upon as polluting, a book that falls under every one of the six categories named in the New York State law against indecent publications, is in reality, if one is rational about this matter and is open-minded, a very splendid aid to the increase of population. Sex is a very natural human faculty and its stimulation is a laudatory enterprise. Lawfulness and unlawfulness, sin and guilt, do not exist unless one tells oneself that they exist. The only persons who are harmed by these esthetic and educational and scientific novels, it is now said, are morons. Since morons never read novels, or being morons cannot understand them, there is absolutely no harm ever done anyone by these esthetic, scientific, and educational stories of perversion, depravity, and obscenity.

However sweetly they sing their song of sex, the parent and the pastor, the cop and the censor know that bad books make bad boys and girls. The pornographers, whether they call themselves esthetes or artists or scientists, may convince themselves that they do no harm to their readers. They may feel as innocent as the pneumonia bacillus that gently slides down into the lung. The bacillus would be insulted if it realized it was classed as a deadly parasite. It understands as much about pneumonia as the pornographer does about morality. Nevertheless, it kills. If it had a voice, it would raise a protest when the doctor applied remedies to suppress it or to limit its self-expression. The pornographic writers of our day have developed most cultured voices and so, with exquisite intonations, they protest against the censor and the parent and the pastor who regard them as the doctor does a malignant germ.

The writers of our current shameless fiction have, in great part, lost all understanding of the meaning of such terms as morality, decency, and the six enumerated in the New York penal law. Quite logically, then, they are

hostile to censorship or to any other restraint on their freedom to publish whatever they choose. They are no longer trying to evade the law. They are flouting it and demanding the repeal of all similarly restrictive legislation. Their efforts to spread their amorality will form the subject of a succeeding article.

REVIEWS

Days of Fear. By FRANK GALLAGHER. New York: Harper and Brothers. \$2.00.

During the late war in Ireland, the hunger strike was used with great effectiveness by the patriots who found themselves in prison. It was a weapon that the British authorities did not know just how to repel. On April 5, 1920, Frank Gallagher and his fellow prisoners in Mountjoy Prison pledged themselves to the strike; they demanded release or prisoners-of-war treatment, and they were prepared to continue the strike until death if their demands were not honored. Lord French and the British authorities seemed inclined to accept the challenge of this strike, and, if it so happened, let the prisoners die. Gallagher and his associates refused all food and sustenance, except water, for ten days. Death from starvation hovered over many of them; exhaustion was frequent; but the prisoners fasted steadfastly until, on April 15, the British authorities conceded that the prisoners be released on parole. In this volume, Mr. Gallagher writes the mental record of that strike. It is a starkly honest, genuine human document, a faithful account of the struggles between a body craving food and a soul dominating the body for an ideal. Outside the prison walls, the people prayed and chanted; within, the strikers went through the terrors of their ordeal. Lack of food, of sleep, the prison cold, the silence, wore down their physical resistance. Mr. Gallagher tells of his mental reactions. He tried to analyze just what Ireland it is for which he is suffering. The land? The people? No, not that, but something greater, the spirit. He had settled his conscience that, should he die, his death would not be suicide. However, doubts assail him when death seems imminent, and he wonders about the judgment after death. Feverish illusions and delusions come over him, exaltation and rapture follow after fear and temptations, but his courage remains steady even in the midst of delirium. The story is written with lyrical vigor and with an art that is close to nature.

F. X. T.

The Dragon and the Foreign Devils. By JOHAN GUNNAR ANDERSON. Boston: Little, Brown and Company. \$4.00.

Most of the material in this volume is from travel-notes made during the years 1916-1919. It was first published in Sweden in 1926. What justification there may be for its appearance in English is hard to conjecture. There is, of course, the popular historical survey, the emphasis on geographical backgrounds, the charter of usual landmarks and an outline of cultural development. Chinese virtues and vices are recited in a style as monotonous as a temple chant. The influence of Gautama's religion is touched on in a chapter which drips with only a little less treacle than is usual. There is a ringing of the changes on the potency of the Confucian ethics in modern China. A chapter of pure fiction, "Tsao," is the best in the book. The Manchu failure is grasped, and the actual situation since the fall of the Empire is well-understood. The undoubted influence of Russian Bolshevism, wedded in the Kuo-Ming Tang, to the half-baked notions of students returned from long-suffering America, is admitted and deplored. But Dr. Anderson's views on the missions, from a Catholic standpoint, are little less than absurd. While admitting that he has practically no first-hand knowledge of Catholic missions, he proceeds nevertheless, to hint at unworthy comments and gossip from Protestant sources. He blames Catholics for defending converts who have been wronged in person or property by pagans. He charges that priests have baptized too many rice-Christians, and thus accounts for the greater success of the Catholic missions. One seeks in vain for a line in recognition of the heroic work of priests, teaching brothers, or Sisters. Further-

more, even the tyro in China will easily recognize how ridiculous and utterly unworthy are some of the author's flings at continental missionaries. But after all, when a geologist deserts his special field and writes a book about China to satisfy admiring friends, one must be prepared for results of this kind. C. H. W.

Elizabeth and Essex. By LYTTON STRACHEY. New York: Harcourt, Brace and Company. \$3.75.

Craftsmanship is the dominant impression left by the examination of Strachey's latest book. Clearness and an elaborate terseness of expression are its chief characteristics. What is more important, however, is the strength and the sincerity of the biographer, and almost equally significant is the inevitable comparison one makes of this volume with the works of Ludwig, Maurois and their colleagues. Strachey depicts the "Virgin Queen" as the very Tudor harpy that she was. Step by step he has taken Elizabeth and literally reconstructed her until she stands before one in all her finery and fury of brain and body. Nor has the author been about the business of debunking a romantic figure. He has only been painting from life. He has allowed history to speak for itself; he has given voice to letters and documents that do not lie. The only technical fault that could be found with the work relates to a sin of omission, an omission which perhaps, may be justifiable in the light of the double biography, but which may be taken as an indication of emotion in the apparently unemotional Mr. Strachey. One fails to find due mention of the persecutions by Elizabeth of the Catholic Church. There is, however, repeated and unnecessary mention of the religious fanaticism of Philip of Spain. But Elizabeth at her best is by no means a prepossessing figure. Her tantrums, her practically criminal changes of mind and heart, her shyness and slyness, her masculine robustness, her sacrifice of truth and honesty for the sake of patriotism, all contribute to make of her a peculiarly repulsive creature, sinister, strange, and inhumanly attractive. Strachey has etched a portrait that will endure long after the attempts of others with the same subject have perished. P. J. M., JR.

BOOKS AND AUTHORS

American and British Prose.—A plea for the recasting of the American literary scene is made by Norman Foerster in the collection of essays which make up the volume on "The Reinterpretation of American Literature" (Harcourt, Brace. \$2.50). The list of contributors predisposes one for a favorable verdict and careful perusal is almost sure to carry conviction that reform is imperative. Of course, one is almost certain to enjoy the frequent exercise of disagreeing on many points, but there is a surprising delight in the stimulus one experiences to active thought and interest on a theme which first appears shop-worn.

In spite of the slang, solecisms, and sophomoric love of novelty in philosophy, there is a clarity of outline and an impression of progress which make "Sixteen Authors to One" (Copeland. \$2.50) agreeable reading. David Karsner is not ashamed of his hero worship, nor does he attempt to conceal his prejudices. The sarcastic smugness of the essay on Tarkington is an indication of the author's mind and manner. To suit his fancy, boys must be pictures scrawled on fences in the style of Dreiser and Anderson.

Almost sixty British authors have been represented by short extracts in the compilation by Professor Lascelles Abercrombie and others to illustrate "British Prose of Today" (Longmans. \$1.50). The extracts have been made not only from the works of those who are primarily authors, but also from the writings of men and women in the public eye. The anthologists have made an impressive summary of Georgian prose, not only in its grand manner, but in its lighter ranges as well. The biographical notes add much to the practical value of the slender volume.

Courting the Muse.—On the merits of her first book, "Earthbound and Other Poems" (Harper. \$2.00) Helene Mullins should be accorded a place of distinction among the modern English lyricists. She displays the sharp skill in words, the sustained

musical qualities and flawless technique that characterize the work of Edna St. Vincent Millay. Yet two poets could not be more disparate. The Muse that prompted "The Buck in the Snow" is as fleet as the night wind; the spirit of "Earthbound" is pensive and clicks on the pebbles like a surf. If the first poem meeting the reader's eyes should be "Saint Teresa," the introduction is a happy one presenting a piece of religious mysticism worthy of its subject. Nevertheless, Miss Mullins is by no means what is technically known as a "religious poet." The poem mentioned and one or two others in a similar mood are straws held cautiously to the wind. The remainder of her work prescinds from any creed. Frequently she is delicately ironical, but never pessimistic.

The anthology rage is still prevalent, as is evidenced by the appearance of "Contemporary American Poets" (Stratford. \$3.50) collected by Horace C. Baker. Even if the work were bolstered by the names of prominent moderns, the task would still present peculiar difficulties since the field it essays has already been covered frequently and with thoroughness. But when there is scarcely a familiar name among the 216 contributors, and the reader is left in almost every case, to speculate on the source of the selection, one concludes that either the poems must be extremely good or the collection is but a curiosity. The poems are not extremely good.

Some two score of the "Poems of Anne, Countess of Winchelsea" (Harper. \$2.00) have been edited and rendered into modern English by John Middleton Murry. The work is prefaced with an appreciative essay that touches briefly upon her life and the influences that affected her writings. As her editor notes, the Countess was not gifted with great poetic strength, but "had an exquisite sense of nuance and a simple felicity in expressing it." If poems may be translated into color values, this volume presents a collection of seventeenth-century lavender and old-rose panels, of interest not only for their origin, but also for the beautiful needlework that is seen to advantage in "The Nightingale"; "Nocturnal Reverie" and kindred selections.

Frequently Roger L. Waring comes within striking distance of greatness in his volume "Places" (Vinal. \$1.00) but as frequently misses, due, perhaps, to over-anxiousness in bringing home a moral. The more sensitive of his readers will be hurt by his Guest-like explicitness, as connoting their inability to grasp suggestion. Nevertheless, his vision is that of a poet and the actual handling of his subjects is poetic—if he but refrain from stepping into the pulpit in the last stanza, the result would be poetry.

The "Catholic Mind."—The Holy Father's letter to Cardinal Bertram, pointing out the aims and methods of Catholic Action, is the first of the noteworthy reprints contained in the *Catholic Mind* for March 8. "A Priest in a Protestant Pulpit" is a resume of a lecture on the Church, by the Rev. Henry B. Shaw, which will appeal to Catholics and non-Catholics alike. Two other selections, by Raphael C. McCarthy, S.J., and Dr. Bernard O'Connor, are timely comments on the vagaries of scientists who wander into the field of theology.

Blind Leaders.—The implication in the word *recover* is that something has been lost, or that its pristine beauty or completeness has been marred. That the true Christ has been lost in the Christian tradition is the basis on which Walter E. Bundy builds "Our Recovery of Jesus" (Bobbs, Merrill. \$2.50), a companion to his previous study, "The Religion of Jesus." It is, of course, true that very many so-called Christians have lost the correct concept of the Saviour. But the present volume will not bring them back to Him. It is the blind leading the blind. To the Church that He founded, Christ guaranteed that failure should not come. That Church is still functioning, and through its authoritative teachings, and not by such speculative theories and opinions as we find in "Our Recovery of Jesus" will the honest seeker come to know the true Christ, the God-Man. Professor Bundy's volume gives us the modernistic Christ, tinctured with the modernistic errors which orthodox Christianity must necessarily reject.

A publisher's announcement to "Tongues of Fire" (Macmillan, \$3.50) compiled by Grace Turnbull, announces that the avowed purpose of the author is to foster a greater sympathy and charity between all countries, sects, times and creeds, and to contribute "to a deeper understanding of the alien races who have sought, and are seeking still, the one true God." Professed Christians will hardly believe that the work will accomplish much along this line, and will rather conclude that the authoress might well have refrained from discussions in the field for which she evidences little proper preparation. "The only God" she tells us, "whom man can worship without idolatry is the unknown God." From such a premise any absurd conclusion may follow. The one thing that the author may laudably be credited with is the extensive reading and painstaking labor that the compilation of the volume necessarily involved.

"The Gospel of God" (Morehouse, \$1.80) is an attempt by Herbert Kelly to offer a philosophy of life suitable to the times and adapted to the lives of our average men and women. As a non-Catholic interpretation of life and the relations of God to it, the volume labors under the usual shortcomings that follow uncertainty and vagueness in an author's own religion beliefs. He has not even the real key to the treasure box that holds the solution for the paradoxes of life which he discusses. This, as Catholics have the advantage of knowing, is in close adherence to the authentic teachings of Christ, of which genuine Catholicism alone is the guardian and interpreter. Mr. Kelly has a rather unscientific way of not infrequently making remarks about people and events, without substantiating them either by historical references or logical arguments.

As Protestants View Life.—A group of British university representatives which includes J. Arthur Thomson, Canon Oliver Chase Quick, Bishop William Temple, A. D. Lindsay, Master of Balliol, *et al.*, are the chief contributors to the symposium that makes up "Christianity and the Present Moral Unrest" (American Branch: Oxford University Press, \$2.00). The volume is a group of essays which grew out of the meetings of the Conference on Politics, Economics, and Christianity, familiarly known as Copec. While it lacks little from the viewpoint of scholarship, in the matter of content, it will prove most disappointing and unsatisfying, especially to the Catholic reader. The scope of the contributors is to apply the teachings of Christ to contemporary ethical and industrial problems. However, there is patent a lack of unified understanding of the nature of Christianity itself so that the papers are not always mutually consistent. As might be anticipated, the authors straddle the fence when treating of such problems as divorce and birth control. Their solutions for their ills are based neither on solid ethical nor on Christian principles, but mostly on mere sentimentality.

On a ground-work of unwarranted and unproved assumptions Charles A. Collin writes "An Evolutionist Looks at Religion" (Stratford, \$2.50). In consequence of such weak premises the conclusions very naturally fail to convince. The author accepts human evolution as a fact, something which conservative scientists are very far from maintaining. He denies that there is any conflict between science and religion, though he does see serious problems in both fields that need adjustment. The responsibility for this, theology, according to Mr. Collin, must shoulder. "It is indisputable that to the barnacles gathered by the Church during its formative period are due the perplexities that Christianity imposes on the modern mind." When an author states that "it is practically certain that primitive man was speechless," many readers will want some evidence for the assertion. Books of this sort bring both science and religion into disrepute with thinking people. Factual errors and faulty, illogical interpretations abound.

About thirty years ago Mary W. Tileston compiled for Protestant usage a book of prayer which is announced in a new and revised edition. "Prayers Ancient and Modern" (Little, Brown, \$1.50) offers a prayer for each day in the year, selected from many sources. While many are drawn from approved Catholic sources, just as many have only the private devotion of their writer to recommend them.

What Else is There? The Professional Guest. The Flutes of Shanghai. The King's Coil. Painters of Dreams.

A good woman, both in her own estimation as in that of all her neighbors and family, was Lizzie Sertier. She was born of respectable parents in the little German-American town in Missouri, she reared her children respectably, and she planned a respectable future for them according to her traditions. Her ambitions for her children form the principal theme in "What Else Is There?" (Herder, \$2.00) by Inez Specking. Lizzie decided that Louise and Henry should marry, though the one wished to become a nun and the other a priest. She crushed their ambitions, with the best of motives but with the most tragic results. And Katy, the youngest child, was saved from a similar fate only by the death of the mother who never suspected that her meddling or anything else she did was wrong. This story has a moral that could be taken to heart with much profit in many a Catholic home and family.

Many writers have attempted serious and profound satires of the current social whirl; "society" films have been starched to the cracking point; but William Garrett has been courageous enough to treat the social "racket" as a ridiculous and somewhat amusing farce. "The Professional Guest" (Appleton, \$2.00) tells of the resolutions and methods of a well-born Oxford graduate, who has plenty of background and little means, to remedy his situation. He benevolently capitalizes his social graces and achieves notoriety which brings with it the envy of the fashionable young men of his acquaintance. The ludicrous situations would lend themselves as easily for a stage farce or an entertaining movie as they do for a diverting novel.

Why did John Cadell, an enigma to most of his Far Eastern associates, maintain in lonely secrecy his dreamy mansion of Peach Flowers on the Bubbling Well road? The answer, with all that is involved, is cleverly told by Louise Jordan Miln in "The Flutes of Shanghai" (Stokes, \$3.00). The author of "Mr. and Mrs. Sen" has presented another of the series of tales she has written about the Orient, and in it she has taken a sane and sympathetic, if somewhat ideal, glance at the modern New York of the East. Hing Mee Yin, flute-player of Shanghai, sent spirals of song to heaven, on whose melodies native and foreigner alike hung. But the fates of age-old China, in some measure, rested with the frail girl whose cascades of music pierced the atmosphere of the settlement. It was a third character, Ruth Blake, who intuitively felt the reason why, and who brushed aside the catty scandals of the self-appointed reformers of mankind finally to solve the secret of Peach Flowers.

The quiet and simple atmosphere of "The King's Coil" by Condé B. Pallen (Manhattanville, \$2.00) somewhat differentiates it from the average romance of kings and courts. Jan X of Baklavia, young and democratic, seeks to break through the kingly coils that bind him, as they have bound his ancestors, generation after generation. Marriage, conceived not in love but in the crafty mind of statesmanship, he repels with horror. France, America, the crumbling of dynasties, the birth of free states, come before his eyes. Why not a Republic of Baklavia, where he, free at last, might know the heart and love of his people? Yet, does he give his subjects that republic? The author, through his youthful monarch, seeks the answer to the riddle. And not till the last lines of this tale do we learn what Jan X does with the King's Coil.

Elizabeth Stancy Payne has written the story of four girls, or rather women, in "Painters of Dreams" (Penn, \$2.00). They all dreamed of what they wanted: marriage, home, and all that came with it. Madeline Eaton wanted not only marriage but also position. Lilla Best wanted not only a home but also a willing slave. Harriet Eaton wanted a husband, but she saw no harm in and would brook no curb to her having an endless good time. But Nora Tremaine, shy, demure, beautiful Nora, painted her dreams to make them come true. It is unfortunate that in an otherwise splendid tale, the machinations of modern divorce should be the vehicle whereby Norma Tremaine, in whose veins coursed the blood of the Emerald Isle, is made to attain the goal of her desires.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Mencken and Voltaire

To the Editor of AMERICA:

Speaking of "The Catholic Idea in Literature" in the issue of AMERICA for February 16, you write: "The only genuine laughter among the unorthodox we have in America is H. L. Mencken: he has laughed himself away from Fundamentalism: he can laugh because he has turned in the direction of Catholicism, though he has a long, long way to go before he reaches it." Passing over the question whether Mr. Mencken is a laughter or a dyspeptic cynic, I see no evidence that "he has turned in the direction of Catholicism." His writings teem with blasphemy, refined at times, but blasphemy nevertheless. As the spirit moves him he will ridicule a Catholic cleric as readily as a Methodist dominie. His readers may truly doubt whether he even believes in God. Were his writings read more generally than they are by Catholic youth, the effect on their faith would be deplorable. He is a twentieth-century pocket edition of Voltaire. It is time for Catholics, especially Catholic editors, to pass over his sops and to recognize his fundamental fallacies. Even such qualifying clauses as "though he has a long, long way to go," do not justify the statement that "he can laugh because he has turned himself in the direction of Catholicism." Voltaire laughed in like manner.

Louisville.

FRANCIS J. MARTIN.

[The difference between Voltaire and Mencken is that Voltaire turned his face away from Catholicism and Mencken from Fundamentalism. They look in opposite directions. The latter is keenly aware of the absurdities of Christianity and the Bible as they are pictured by the Fundamentalists. If Catholic youth understood his mockeries as directed against our Faith, it would be a deplorable error. He does not know our Faith; he has a long, long way to go before he does.—Ed. AMERICA.]

"Liberal Louisville"

To the Editor of AMERICA:

After reading the article in AMERICA, under date of February 2, containing Judge Boldrick's letter in connection with a previous article, published in AMERICA December 29, 1928, entitled: "Liberal Louisville," I respectfully beg to add the following:

I am certain that Father Blakely did not, in his article of December 29, intend to incriminate the entire citizenship of Louisville. Yet, if this article be taken as it stands, the average reader except by some system of high-pressure mental gymnastics, would hardly dissociate in his mind the estimated 300,000 citizens of Louisville from the handful of business promoters that brought into being this particular booklet entitled "Louisville, the Center of American Markets."

The only words that I can find in the article that would indicate this dissociation are these: "Possibly it [the booklet] does not represent the real Louisville." These words imply, I take it, a possibility that this particular Industrial Foundation booklet does not represent Louisville's entire citizenship. Expressing a possibility, however, is not an exoneration of a charge. Furthermore, the heading of the article, "Liberal Louisville," taken in connection with the entire article, has an ironical significance—implying that Louisville is anything but Liberal. As the heading stands, there is nothing to show that the term *liberal*, in its ironical sense, does not apply to Louisville's entire citizenship. Had the heading, "Liberal Louisville," been set in quotation marks it would look better to Louisville. Insofar as this dissociation was not sufficiently indicated to the average reader, just so far will the pagan principles criticized be understood as predicated of Louisville as a whole, and be a reflection on our city's fair name.

Aside from this, I have no quarrel with Father Blakely's article, "Liberal Louisville." His enumeration of Catholic industrial principles is undoubtedly clear and concise. And I am sure he did not intend to incriminate the entire citizenship of Louisville. I

feel certain that he knows, as Judge Boldrick pointed out, "There is no city in the country where such cordial relations exist between employer and employe as in our city."

Doubtless one of the principal reasons why the "open shop" obtains for the most part in Louisville is because the laboring class has felt no serious need to organize in order to get its rights. Such woful labor conditions as exist in many mining districts, textile areas, and other industrial centers are unknown to Louisville except through the press. As for this particular issue of "Louisville the Center of American Markets," from what I can learn, it was intended as part of an advertising scheme to interest outside capitalists to build and operate factories in Louisville. The authors of the booklet thought that the line of "talk" contained therein was good advertising matter and would appeal to hard-boiled capitalists, who are looking for big returns on their investments, and are not reputed to be over-scrupulous in the observance of the labor principles set forth by Pope Leo XIII. I mention this not as an apology but as an explanation. And I might add that the reason for the advertising program was to bring more factories to this city. For the past several years so many people have moved into Louisville, that at present there is insufficient employment for its citizens. The Board of Trade thinks that one solution for this excess-population problem will be more factories.

Louisville.

(REV.) JOSEPH A. NEWMAN.

[It can be believed that the abominable principles set forth in "Louisville, Center of American Markets" fill the heart of every true citizen of Louisville with horror. Such belief would be stronger, however, had some Catholic citizen of Louisville written to express this horror. Up to the present the only horror expressed has been horror of the audacity of Father Blakely in condemning anti-Catholic principles. The problem of unemployment in Louisville is not to be settled by appeals to "hard-boiled capitalists," looking for "big returns." Paganism in industry is merely another form of paganism in morals, and as such is detrimental to the best interests of the community. Drunkenness and the social evil are bad, but the enthronement of "hard-boiled" capitalism is far worse.—Ed. AMERICA.]

Science and Doctor Barnes

To the Editor of AMERICA:

I have just read your editorial, "A Convention Gone Wrong," in your issue of January 12, with regret that AMERICA, which I have always considered a well-informed periodical, should misstate facts that were available to every one and particularly to the press. Dr. Harry Elmer Barnes' address was delivered before the History of Science Society and Section N (Medical Sciences), not before the American Association for the Advancement of Science as a whole, as you seem to assume by your statement that the Association "invited Doctor Barnes to discuss a topic intimately connected with religion and science."

Is advancement not sometimes achieved by trial and error and is it not, therefore, possible that Doctor Barnes' choice of a topic which was, as Doctor Osborn pointed out, "not scientific" will through its very error eventually dispel some of the smoke created by small minds over the unreal controversy between true religion and true science? Cardinal Hayes, very ably as you say, described the harmony between revealed religion and the facts of science. Therefore, both because I am a Roman Catholic and because I acted as assistant secretary to the New York Committee for the recent American Association meeting, it appears to me that it would be fairer and more dignified for AMERICA to further the Cardinal's views, instead of stirring up the idle prejudices of the ignorant by insinuation and facetious writing.

Surely, it must be obvious that a man in Doctor Osborn's position, as president of this Association and leader of many other activities, can hardly be expected during his one year in office to personally examine the more than 2,000 papers prepared for the meeting in all parts of the United States and Canada. He did arrange the general sessions of the Association, the evening receptions at the American Museum of Natural History and the Metropolitan Museum of Art, the Philharmonic-Symphony Society concert, and the city-wide sermons on "Nature and Religion," all of which you have omitted to mention. It is unfortunate when an individual takes advantage of the publicity of any great meeting

to air his views on a subject not in the agenda. It would seem to more nearly approximate the ultimate good of human knowledge had AMERICA, instead of jibes, printed a further quotation from Doctor Osborn's rebuke to Doctor Barnes: "Science has to do with weighing, measuring and analyzing the universe and covers the whole realm of what can be estimated and understood and it stops there."

Mamaroneck, N. Y.

HELEN WARREN BROWN.

[Mrs. Brown has misapprehended the sense of the editorial in question. It did not imply that Dr. Barnes had addressed a general session or that the President should have personally examined any of the papers read. It bore solely on the fact that Dr. Osborn must have known that Dr. Barnes was on the program and should have known what to expect.—Ed. AMERICA.]

"Wandering Youth in Germany"

To the Editor of AMERICA:

In the issue of AMERICA for February 2, Jos. A. Vaughan, S.J., takes exception to an article of Kilian J. Hennrich, O.M.Cap., on "Wandering Youth in Germany." To me also Father Kilian's almost enthusiastic description seemed too rosy, insofar as he omitted the moral dangers often, though not necessarily, connected with such wanderings, especially where all Catholic influence is excluded.

Hiking is a very healthy and commendable exercise. It trains to physical endurance and will power. It is probably an advantage that the "change of phantasm" which it produces takes place more slowly than in a rapid auto tour. Hiking is a practical study of geography. Besides, all the sections of the Old World are by far more thickly set with towns and villages than is the case with us, and each of them has its remarkable church or castle or ruin, and is often noted for some historical event of local or regional or national importance.

Though hiking received a great impetus, I do not know from what cause or circumstance, after the War, it did not start then. It has been a favorite pastime of German students (and probably of others as well) from time immemorial. I myself used to go hiking in Germany, among the beautiful hills of my dear *Sauerland*, fifty years ago.

On the part of the authorities the practice is not looked upon as an evil which they are unable to eradicate. On the contrary they give it their hearty encouragement. Tiny and cheap guide-books, regional in character, furnish information and direction. If, by way of fact, licentiousness is indulged in by many, perhaps the greater number of youthful hikers, this is greatly to be deplored, but it should not lead us to condemn the entire custom wholesale. One should not *tollere usum ut tollatur abusus* (stop the practice to stop its abuses). Both papers inform us of efforts made to do away with the abuses. That absolutely all excesses which may happen on such occasions be eradicated, nobody will expect.

Both papers speak of Germany as a whole. No difference is made between the Catholic and the non-Catholic part of the population. There are two Catholic students' organizations, the *Neu-Deutschland* and the *Quickborn* (Fountain of Life), both of which, though not embracing all the Catholic students, count their members by tens of thousands. They regulate the conduct of their hiking members. *These never go on hiking trips with girls*, and it would be an unfounded assertion to say that these are the only ones who do not do so. Considering the number of these students, the fact is indeed so important that it ought to have been mentioned, and had this been done, it would have furnished more than a mere silver lining to the black cloud. Each of these organizations has (at least had some years ago) a sort of summer headquarters, some old castle among the hills, where those who live near enough assemble in crowds, and hear Mass every morning before starting for their romps in the surrounding country.

These organizations, however, were not simply established, as it would appear from one of the papers, to counteract the sinister influence of the *Wandervögel* (Birds of Passage) and other non-Catholic societies which have no purpose but the encouragement of hiking. *Neu-Deutschland* and *Quickborn* con-

sider it their chief aim to mould the conduct of their members at home, in their moral life and their studies. Their rules are somewhat like those of the Sodality of the Blessed Virgin, and actual Sodalities often are the core of their local branches. In spite of serious obstacles from without and occasional dissensions within, these two numerous bodies continue doing their work with unabated zeal and with all the success that can be expected. They have the satisfaction to see past members remain true to their flag in the arena of life, and in many places exert their influence vigorously for the preservation and improvement of morality and religion.

Milwaukee.

FRANCIS S. BETTEN, S.J.

To the Editor of AMERICA:

Permit me to assure Father Vaughan, S.J., who addressed you on the above topic in the issue of AMERICA for February 2, that I had no other motive in writing the article in question but to record an heroic struggle a weakened nation made to recuperate.

The work of the *Jugendherbergen* was a gigantic undertaking. It had its dark side and has its faults at present, but no one can deny that those in authority were well aware of existing bad conditions and have kept at it to remedy them. I am certain that conditions have improved greatly in the last two years.

In my article I did not evaluate the movement, nor did I recommend it. In fact, in the last part of the article, which was cut, with my consent, I had stated this plainly. Nor do I approve of the *Wandervögel* or any movement that constitutes a danger to morality, whether it is in Europe or nearer at home. My writings on these questions should leave no doubt about that.

New York.

KILIAN J. HENNRICH, O.M.Cap.

Old Friends

To the Editor of AMERICA:

It is nearly a decade since "Himself" (thinking it his own idea!) first included AMERICA among my Christmas gifts, and there have been few copies, indeed, in that time that I have not read from the first page to the last. We grown-ups get an important part of current information from it; the older children find subjects for their school themes; and the youngsters get many of the lovely little books (Mary D. Thayer's, for example) for their Christmas stockings. So you can see what AMERICA means to the seven under this roof.

Among the many delights it has brought us is Father Feeney: his articles, his "In Towns and Little Towns," his "Brown Derby." A year ago last Christmas I gave his book to my then freshman daughter as a gift. She treasures it, and lately sought and received permission to substitute it for a book on the required list to be reviewed in the sophomore English class. We feel that we know Father Feeney well enough through his works to care a great deal for him.

Greenfield, Mass.

E. A.

More Homeopathy

To the Editor of AMERICA:

"Clancy, Inc., Homeopathist" is wonderful. I suggest that Clancy take pity on many others who can profit by his treatments. Please let us hear from Clancy again.

Brooklyn.

F. H.

Reader Interest

To the Editor of AMERICA:

The issue of AMERICA for January 26 contained an article headed "A Defense of Headline English," by Arthur D. McAgnon, which I read with the keenest of pleasure. Evidently written by one who knew what he was talking about, its style was sprightly and charming.

I am not a Catholic, but have read your publication with increasing interest for some time. Such articles as "A Defense of Headline English," written with the accomplished skill of this author, are bound to increase your circulation.

Irvington, N. J.

HERBERT J. KELLY.